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VOLUME VIII  
NUMBER 4



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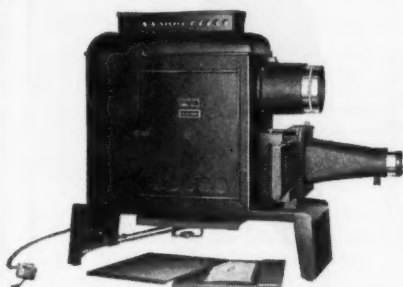
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## The Editor's Drawer

### The Perfect Sermon

At least thirty-two readers of *Church Management* read the editor's drawer of last month and then hastened to point out that an advertisement in the magazine answered the inquiry for the perfect sermon. I must confess that I did not know that the advertisement was there. Now that I know it, and perhaps it is also in this number, I am sure that the house advertising cannot offer sermons which fill the requirements of my correspondent. You will remember that he wants sermons which are "expository, entertaining, educational, scholastic, highly edifying, undenominational, containing nothing whatever to which anyone could object." I am quite sure that the sermons advertised cannot meet these rigid requirements. But maybe they can!

Frankly I am unable to fret and fume about any sermons which are offered. The man who finds it necessary to use sermons prepared by some one else should probably be pitied and helped. I have no interest in egging the little preacher who, because of his own limitations, uses some one else's sermons. The plagiarisms which we are revealing in *Church Management* belong to a different class. They have been committed by outstanding men, big salaried men, leaders of thought, who don't have to plagiarize and should be ashamed to do so.

WILLIAM H. LEACH



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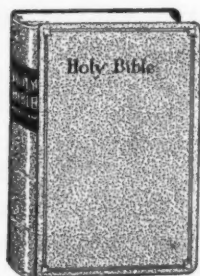
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they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'ra-el.

34 But the Phar'i-sees said, He casteth out devils through the

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

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VOLUME VIII  
NUMBER 4

# CHURCH MANAGEMENT

JANUARY  
1932

*A Journal of Homiletics and Parish Administration*

Edited by WILLIAM H. LEACH

## Nothing But Sermons

*By Lewis H. Chrisman, Buckhannon, West Virginia*

Dr. Chrisman of West Virginia Wesleyan College, makes a just protest in this article. The tendency on the part of preachers to disparage books of sermons which have informing and inspirational material is hard to explain. Incidentally the author shows a pretty clear road between the legitimate use of printed sermons and plagiarism.

MY preacher friend and I were hovering over the well-laden religious book tables in the big metropolitan department store. Each was giving himself the pleasure of calling the attention of the other to some of the best offerings among the new books. And right here is where I received a jolt from which I have not entirely recovered in twenty years. I had come across a book of sermons by one of America's prophet-preachers. Having just read the book and being aglow with a genuine enthusiasm for it, I handed it over to my companion with a laudatory commendation. He opened it, looked at the title page and laid it down saying, in a tone of pitying condescension. "Why, this is nothing but sermons." Then and there I was squelched. His whole attitude said, "You poor boob, why in the world do you recommend such shallow, worthless material as mere sermons to a man of my erudition?" Many times since I have indulged in the futile exercise of speculating as to what reply I should have made. But as it was I said nothing. I was utterly taken by surprise, because up to this time I had thought in my youthful innocence that all preachers had an intellectual respect for good sermons, either printed or delivered, and that I could always depend on finding the man whose business it is to preach interested in homiletics.

But the solar plexus blow which I received that Monday morning was only the beginning of a rather thorough disillusionment. Long since have I been compelled to come to the conclusion that there are thousands of preachers who have not a scintilla of interest in sermonic literature or in any aspect of homi-

letics. All of us have met the brother who likes to say in tones of caressing self-commendation, "I never read a sermon." Occasionally, however, this tendency evidences itself by a super-critical attitude towards the printed sermon. I once heard a preacher in speaking of a notable and distinguished collection of sermons by America's greatest preachers characterize the discourses as "bunk." I mention this particular instance because it is typical of an attitude, which is by no means infrequent. Another evidence of the dearth of interest in homiletical production is the fact that in the welter of religious books, collections of sermons are very seldom listed as best-sellers and most of them, even those bearing some of America's most distinguished names, eventually find their way to the bargain counter.

But already I hear the question, "Why should a preacher or anybody else read sermons?" This is an entirely fair question, although some of us are inclined to regard it as an axiomatic truth that since the making of sermons is such a large part of the preacher's life-work it follows that he would naturally be interested in this form of prose discourse. Yet no writer can afford to ignore an objection to his major premise. In dealing with this question, however, it might be well to approach it by means of the back gate and deal for awhile with the allied question as to why preachers do not read and study sermons. Of course, there are some preachers who do not read sermons because they do not enjoy reading of any kind. This group, though, is so small as to be negligible. As a rule preachers are bookmen and loom



large as buyers and readers of printed matter. The second reason is much more important. There always have been a small number of ministers who on account of mental bankruptcy have used other men's material. One Sunday morning a few years ago I stepped into a church in a Middle Western county seat and heard one of Dr. Halford E. Luccock's sermons; outline, illustrations and everything else had been lifted bodily from the book. Cases of this kind are revolting to honest men. Therefore, in order to avoid perpetrating such a theft some stand so straight that they lean backwards. They say, "I am not going to steal. I will read no sermons because I want to use my own material." But this danger can be over-stressed. An honest man will not be tempted to steal. A man of genuine intellectual integrity will find it impossible to utilize material which has not passed through the alembic of his own mind and personality. If a preacher possesses that intellectual alertness and verve of personality which are always the hallmarks of a genuinely self-reliant human being, the more he knows the more independent he will be in his thinking processes. Emerson says in his essay on Shakespeare, "The greatest genius is the most indebted man." An original personality does have to labor to be original.

There are two other reasons for ministerial indifference to sermon literature which honesty compels me to mention. One of them is traditionalism. It has long been the custom in some quarters to discount the value for the preacher of contact with other men's homiletical writings. All of us are inclined to accept unquestioningly much that we hear and to pass it along as our own wisdom. Considerable of the discounting of the value of the study of the sermon is simply a rehashing of somebody else's opinion which year after year has been bandied from lip to lip. Oft-quoted bromides always should now and then be re-examined. And this is no exception to the general rule.

The other latent objection which cannot be ignored is the spirit of hostility engendered by a defense reaction which is liable to arise when we come into contact with work in our field. To find examples of the manifestation of this trait is not especially difficult. It is sometimes hard for a cook to be enthusiastic over the achievements of other cooks. It takes an especially large amount of grace to be happy when somebody surpasses us in our own specialty. But as De Quincey says, "A surly reader makes a bad critic." A spirit of sour criticism blinds one to truth. I once talked with a clergyman after we had both listened to a sermon. It happened that the preacher of the day had used the text of one of his own favorite sermons but had interpreted it in another way and produced a very different kind of discourse. The conversation of the preacher after service showed that he had spent the entire period trying to convince himself that his own sermon was superior to the one to which

## AN EXHORT FOR THE NEW YEAR

▲ ▲

*Commend comrades cordially  
Hearten harrowed homelands  
Expend energy expectantly  
Emulate estimable examples  
Rebuke ranting rebellion*

*Utilize upbuilding utterances  
Preserve pellucid patience*

*Nurture native nobility  
Outspeak overt optimism  
Welcome weekly worship*

PAUL SAID "I now bid you cheer up"

Spell It Out Daily

▲ ▲

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## CHEER UP NOW

This new year greeting used by Dr. Reisner a year ago is still good for 1932. Its philosophy is good. The depression may still be with us but the panic is over.

he was listening. Probably all of us are more or less tarred with the same stick here and it behooves us to work and pray to rid ourselves of defense reactions which dwarf us intellectually and spiritually.

But there are very definite reasons why the reading and study of sermons is of value to the preacher. The first argument for reading sermons is that they are good reading. In connection with a study which I made a couple of years ago I read six thousand sermons. When I had completed my task I would honestly say that it had not been an onerous duty but

(Now turn to page 262)

# Side Lights On Shannon

*By Paul H. Yourd, Elgin, Illinois*

**T**HIS is WENR broadcasting the Sunday morning service of The Central Church of Chicago, Dr. Frederick F. Shannon preaching."

At 11 o'clock every Sunday morning from the middle of September until the middle of June this service goes on the air and is eagerly received by hundreds of thousands of people throughout the Middle West.

The Central Church of Chicago, of which Dr. Shannon is the minister, is one of the unique institutions of the Middle West. It owns no church property. It is in reality a great preaching station holding service in Orchestra Hall at 216 South Michigan Avenue, in the very center of the most fashionable boulevard of Chicago.

Dr. Shannon, who occupies the pulpit of Central Church forty Sundays every year, is a fascinating personality. His name is a household word throughout the Central West. Some years ago when a prominent ecclesiastical magazine conducted a poll to discover the twenty-five most popular preachers in the United States, Dr. Shannon was numbered among this group. His rise to prominence reads like a fairy tale.

He was ordained in 1900 in the Southern Methodist Episcopal Church, receiving as his first ministerial assignment a circuit of churches with headquarters at Logan, West Virginia.

In this region lived Devil Anse Hatfield, leader of the Hatfield clan in the celebrated Hatfield-McCoy feud. Shannon knew Anse Hatfield and often talked with him. His next assignment was to Davis, West Virginia, on top of the Allegheny Mountains; and from there he went to Sutton, West Virginia. After serving this church a year, he became editor of the Pennsylvania Anti-Saloon League paper with headquarters at Harrisburg, and for a year travelled over the state, representing the League. In 1904 he transferred his membership to the Central Pennsylvania Convention of the Methodist Church and became assistant pastor of Grace M. E. Church, Harrisburg, Pa. He then accepted a call to Grace M. E. Church of Brooklyn, New York, where he remained eight years. Then he was called to the Reform Church on the Heights, Brooklyn, where he was pastor for eight years. He was called to Central Church, Chicago, from this Brooklyn pastorate.

Central Church, Chicago, has about 1,100 members who are widely scattered throughout the city. The average distance of the members from Orchestra Hall is seven and one-half miles. Distinguished ministers have served this organization. David Swing was pastor from 1875 to 1894; Newell Dwight Hillis was pastor from 1895 to 1899; Frank W. Gunsaulus was minister from 1899 to

1919. The church has some of the leading men of Chicago and the nation among its members, prominent among whom is the Hon. Frank Lowden.

One of the features of the Sunday morning service is the great choir of 100 voices under the leadership of Daniel Protheroe. This is a volunteer organization whose members are proud to sing under the direction of Dr. Protheroe, who is rated as one of the leading choir directors in the world. The choir holds weekly practices downtown in the Lyon and Healy building.

As Dr. Shannon and I sat in the spacious lounge of the Union League Club, Chicago, talking about the work of Central Church, he said to me, "You must not get the idea that Central Church is merely a preaching station. It is more than that—it is a real working church."

"We have a splendidly developed woman's work. The Woman's Aid Society meets the first and third Tuesday of each month at 10 a.m. in the Capitol Building, where they work for more than fifteen different charities. Here they make hundreds of garments for boys and girls to help them to be properly dressed for school. Many of our members serve on important civic and benevolent committees, where they find practical expression of the church's program of service."

Knowing that Dr. Shannon is greatly in demand for addresses, I said to

him, "I suppose you have little time for pastoral work."

To which he quickly replied, "I do a great deal of pastoral work. I am in constant demand, not only by my own members, but, as a result of my radio acquaintance, I am frequently called long distances from the city to minister to the sick and dying, and to conduct funerals. On account of the widely scattered area of my parish, it is impossible for me to make many calls in an afternoon, but I am safe in saying that I average at least fifty calls a month."

"How do you raise the money to carry on the work of Central Church?" I next asked him.

"The money is raised," he said, "by renting seats and boxes, and by voluntary contributions. In addition, we have an endowment of \$200,000, the income of which applies toward our expenses. The amount of current expense of Central Church is about \$30,000 a year. This amount is in addition to that which we raise for benevolent enterprises. These gifts run into thousands of dollars and we keep no record of the amounts."

Of course, one of the things that we all would like to know about Dr. Shannon is how he prepares his sermons, so I asked him if he would care to tell me something of



Frederick F. Shannon

his technique. I found him very gracious and willing to oblige.

He straightened up, put his arm on the back of the overstuffed couch in which we were sitting as he said, "I never write a sermon in advance. I spend the week reading books, papers and magazines. I observe life closely. I am alert for illustrations."

Then, reaching suddenly into both pockets, he pulled out three small notebooks and said, "I always have my pocket full of notebooks. I make notes continually."

"Would you mind letting me examine one of your books?" I asked.

"Not at all," he replied, as he handed me a book.

It was a looseleaf book of 3x5 size. As I turned its pages I found his notes in very fine hand in rather hit-and-miss fashion.

Continuing, he said, "I keep Saturday morning free, to organize my thought for Sunday. I make a bare outline, then I try to forget about it Saturday afternoon and evening. Sunday morning I get up early and take a walk, during which time I think through what I am going to say in the pulpit."

Knowing that there are many of Dr. Shannon's sermons published in book form, I said, "But when do you prepare these sermons for publication?"

"Well," he replied, "there is an interesting story about that. I never write my sermons, but they are taken over the radio by an expert stenographer who lives thirty miles away from Central Church. He transcribes these sermons and every Monday morning sends me a copy. I then edit all the sermons that are to be published. This is very slow work as the sermon is only re-written once."

There are fifteen volumes of Dr. Shannon's sermons published, both in this country and in England and in Canada; also one volume of essays.

Two things were emphasized by Dr. Shannon in this conversation about his preaching, "First, a man when he speaks should forget that he ever wrote and when he writes, he should forget that he ever spoke; and secondly, 'remember that the big thing is the preaching of Jesus, the Christ; there is no side-stepping that.'"

As a result of his early Sunday morning walks the Doctor has had a number of unusual and almost tragic experiences. During his Brooklyn pastorate he went out for a pre-preaching walk. As he looked at his watch he discovered that he had plenty of time so he was in no hurry. Leisurely he started back to his church and within about half a block, saw one of his elders frantically running toward him and crying, "Hurry, Dr. Shannon, hurry, don't you know that you are half an hour late and the congregation is wondering what in the world has happened to you?"

Aghast Dr. Shannon looked at his watch and discovered that it had stopped.

"What on earth did you do," I asked breathlessly, to which he replied, "My sermon had entirely vanished from my mind and as I walked into the church I was so flabbergasted that I hardly knew what I would do. I had only one thought and that was that my watch had stopped. So as I mounted the pulpit steps I decided that I would preach about the watch, which I did; and I made a good sermon out of it and saved the situation." "And by the way," he added, "I have used that sermon a good many times since then."

On another occasion while walking in Jackson Park, Chicago, he was mistaken for a bootlegger by a burly

policeman who grabbed hold of him and went through his pockets. Completely taken back, he submitted to the search and then when it dawned upon him what the policeman thought about him, he told the policeman who he was and received his most humble and profuse apologies.

It is my pleasure to have known Dr. Shannon for a good many years. He has preached in my pulpit several times. I have found him to be a most charming companion. He is so unlike many men who have attained prominence and position, who hold themselves aloof from the rest of us who are just ordinary. Shannon is human. I remember the time I met him. I was pastor of a church in a small Michigan city. He had been lecturing in the city the night before and had two or three hours in the morning before train time. As I was sitting in my study I heard a knock at the door and upon opening it there stood Dr. Shannon. I invited him in and expressed surprise to have him come around and make a call on me.

He said, "I like to do it. I like to visit with you men in the outlying cities." And then we had a golden hour together.

Walking down the street one day with this delightful companion I saw him stop and pick up a nail and carry it to the sidewalk where he dropped it in a place it would do no harm to either pedestrian or motorist. As I looked at him in a quizzical fashion he said, "It is just a hobby of mine. That nail might do somebody a lot of harm—cause a flat tire for someone who has an emergency call. It had no business out there in the street anyway."

What a preacher! Big enough to stand in the most prominent pulpit in the Middle West and big enough to pick up a nail as he crosses the street. Big enough to seek out an unknown, obscure fellow-minister and take him into his heart. No wonder we ministers love Frederick Shannon.

#### LORD, TAKE AWAY PAIN

The cry of man's anguish went up unto God,

"Lord, take away pain!

The shadow that darkens the world Thou hast made;

The close-coiling chain

That strangles the heart; the burden that weighs on the wings that would soar—

Lord, take away pain from the world Thou hast made,  
That it love Thee the more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity, that knits heart to heart,

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love, that redeems with a price,

And smiles at its loss?

Can ye spare from your lives that would climb unto mine

The Christ on his cross?"

—Found on a Denver Hospital Wall



# On Catching Up

By J. W. G. Ward, D. D.

Dr. Ward continues his intimate talks on things which make and break the minister. It will be of interest to *Church Management* readers to learn that January first, Dr. Ward leaves the First Congregational Church of Detroit to become the pastor of the First Presbyterian Church, Oak Park, Chicago, Illinois.

**P**REJUDICE dies hard. But we may well be thankful that its longevity has limits. The old idea that once prevailed that the minister had a comfortable lot and an easy time has died the death in practically every quarter. So has the notion that he was privileged to be invisible for six days, and incomprehensible on the seventh. Unfortunately, however, we have swung to the opposite extreme. It is required of a man that he shall be intensely human, in touch with life in all its phases, accessible to every suppliant, and available for every little coterie that has some pet scheme to further. He is also



J. W. G. Ward

regarded as the most suitable candidate for any society, club, or association, that needs an unpaid secretary or organizer, and the pinch-hitter for any speaker who cannot keep his engagement at some luncheon club. In addition, he is in demand as chairman for this group or that. He is expected, and rightly, to be willing to aid a brother minister by giving a lecture or an after-dinner speech. But, quite incidentally, he is also the minister of a church, demanding two original, brilliant, gripping, and thought-provoking sermons a week, with a devotional address for the mid-week gathering, and one or two other items of a like kind. Then there are the flock to be shepherded, the sick and sorrowing who need comfort, the harassed who stand in dire need of heartening such as only the personal impact of a man of God can bring. Is it any wonder, then, that many a man feels that he is woefully inadequate for the tasks imposed on him? Is it surprising that he spends agonized hours in the vain attempt to catch up with his own work? It would be wonderful and surprising if such were not the case.

It must not be lightly assumed that the worthy fellow is not aware of his shortcomings. No one is more conscious of them. He is always planning to make a fresh start, and place his work on a more satisfactory basis. He is as well able as we to declare that it is a tragic mistake to let the church run the

minister rather than the minister run the church. That is why he is always in revolt against the order of things. Some day, when he has more time, he is going to work out a schedule, and so plan his week and his work that he will have ample time for everything. The schedule is already thought out, if not worked out. Any by and by, when matters take a more favorable turn, he will see what can be done.

Meanwhile, all he sees is what must be done! Looking back over the past month, he recalls unexpected interruptions, unforeseen happenings, and extra calls upon his time and strength, that have played havoc with both his nerves and his mission. There is a deep sense of futility, almost bordering on fatalism, that leaves him inert. Lassitude lies on him like a pall. Then, under the goadings of conscience, or the impending Sabbath, he whips himself to new effort in the hope of catching up. Those sermons must be ready, and it is Sunday tomorrow! He is now imbued with a fiery resolve to get under way. But ideas are fugitive at best. Like metal that has not been brought to the correct temperature, the sermon-stuff will not flow into the mould already prepared. But again he is filled with commendable zeal as he remembers something about all great productions being one-tenth inspiration and nine-tenths perspiration. So he pushes the laggard pen or pounds the insensate keyboard of his typewriter, determined not to be beaten.

Forced work, like forced humor, is often unpalatable. The sermon is written, but will it "preach"? He knows it is a poor, and rather discreditable thing at best. The exegesis has been hurriedly worked out, or a random shot taken at it. The illustrations are somewhat hackneyed and unconvincing. Were the manuscript scrutinized under the glass of rigid self-criticism, it would be seen to be largely made up of clippings and paste, with a shallow stream of honest thought flowing between the stepping-stones of quotations by which the mind is intended to skip over to the preacher's conclusion. What is the consequence? The preacher, having only a hazy concept of what he meant to say, leaves his hearers with a still hazier idea of what he did say.

Now haziness and laziness are often twins. In this case, they are not necessarily so. For there is nothing censorious in the way we are stating the case. We readily sympathize with the man who is doing his best. Only too frequently he knows that not only is he debarred from actually doing his best, but that he is not even doing himself justice. The marvel is, not that we have so few good preachers, but that, taking the facts into full consideration, we have such a high level of preaching.

Again we find him expending far more than justifiable effort to catch up in the round of daily duty he must face. There are certain calls to be made. But because he started half an hour late, he must make them hastily or perfunctorily, leaving behind him in the sickroom or in that home shadowed by grief, the impression that he was too busy to pay more than a formal, fleeting visit. That is fatal to a man's usefulness and influence. It makes his people feel he is insincere or unsympathetic, that he does not feel things deeply. Yet all the time, it is because he does feel so keenly what he must do that he fails to achieve what he otherwise might.

Business meetings of boards and committees are affected in much the same way by this surfeit of demands. The minister may not have to do more than put in an appearance. When he does so, fifteen minutes late, with a mumbled apology that he had to go somewhere else, or had just rushed off from some other meeting, that does not give business men who have left their homes after a long day, or sacrificed their precious evening hours for the church's interests, a favorable view of their leader's efficiency or system. If only the good man could have given a little previous consideration to the object of the meeting, if he could have thought out a mode of approach or line of action, what a difference it would have made. He ought to have done so. His co-workers feel it is his prerogative to do some thinking and

planning, to have some coherent scheme to propound, rather than leave everything to the spur of the moment. Nothing is accomplished without previous thought. Every contingency should be allowed for, if a scheme is to be carried through to a satisfactory conclusion. It is not far from the truth to say that half our defeats are due to poor strategy. And good strategy, well co-ordinated plans, and a solid line of advance, are alike beyond our reach if we are spending our time catching up.

What is the solution of the problem? System, system, and again system! In the week of everyone there are certain routine duties and standing engagements. The other work must be dove-tailed into them. Certain days, or portions of them, must be assigned to specific tasks. Have a time definitely fixed at which to commence them, but also at which to finish them. If we know we have a time-limit, there will be an additional incentive to avoid day-dreaming and dawdling. Having finished one day's work, jot down a rough program for the next day. Know what you intend to do. John Wesley's invariable habit when travelling from place to place was to put his cloak and hat, his driving gloves and papers, all together so that he might be in readiness for an immediate start.

It will be seen, therefore, that the first thing to do in grappling with a trying situation is to grapple with ourselves. Our slogan must be "Plan the work, then work the plan." Emergencies will arise. Some dislocation of the program will be an almost daily occurrence. That does not matter. Put in an extra half hour if necessary in order to clear up things as you go. To catch up with each day will then save us from the nerve-racking experience of trying to catch up with a wasted or badly-apportioned week. And the work, instead of being a treadmill task, will become an expression of the highest and deepest love that life can yield.

### KEY TO THE DOORS

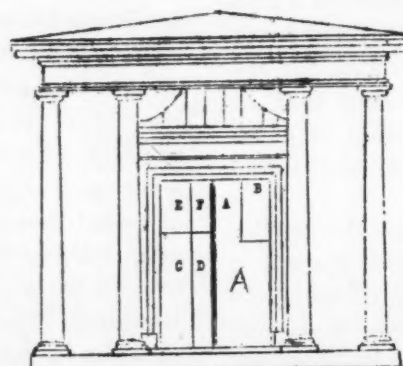
Dear Friend:—

In a very short time some of the men of the church will call upon you for your pledge for the coming year. They do not come begging, but to give you the opportunity of having a part in the contribution that the church is making directly to the life of this community and through this community to the life of the nation and the world. The value of this contribution cannot be measured in dollars and cents; however, it does take money to keep the doors of the church open.

This brings us to the picture at the bottom of this letter. It is a picture of the front doors of our church. The doors, however, have been changed to represent the cost of keeping them open. As there are two doors, there are two divisions to our local budget; Ministerial Support (\$1,813) and Current Expense (\$1,545). Every item of the budget represented by these doors has been carefully

studied and reduced to the lowest possible amount. A further reduction would close them.

It took sacrifice to open these doors. It will take sacrifice to keep them open. \$64.57 will do this for one week. How long will they be kept open by your gift?



Key to the Doors

- A—Pastor's Salary, \$1,500.
- B—Conference Apportionments, \$313.
- C—Building Upkeep (Heat, Light, Janitor, Insurance, \$620).
- D—Interest, \$575.
- E—Deficit, \$200.
- F—Miscellaneous, \$150.

Sincerely yours,

The Finance Committee.

William E. Slocum.

Pavilion, New York.

### ANOTHER YEAR

"Another year is but another call from God  
To do some deed undone and duty we forgot;  
To think some wider thought of man and good,  
To see and love with kindlier eyes and warmer heart,  
Until, acquainted more with him and keener eyed  
To sense the need of man, we serve  
With larger sacrifice and readier hand our kind."—Anonymous.

# The Efficiency Of The Cults

By Charles W. Ferguson

Mr. Ferguson directs the religious books of Richard R. Smith, Inc., New York City. He also is the author of several volumes including, *The Confusion of Tongues*. He is convinced that the Church can learn much from the methods of the various cults. In a number of articles he is going to point out some of wisdom, or methods, he has found the cults using which should be useful to the Church. In this first article he stresses the work of the layman.

IT seems to me unaccountable that Protestant administrators have not examined more generously the methods of modern religious cults. There is of course an impression as general as it is vague that the cults attempt to offer the desideratum in the program of orthodox religion. They attempt, in a word, to supply Vitamin D. But the way in which they offer to supply it seems to the average minister no more appetizing than so much spinach, and the notion prevails that the men who really want Vitamin D can get it just as well from the balanced diet of the church at large.

For this view there is everything to be said. The church can function best *à la carte*. It does not impose or limit its services, but sets about to meet hospitably the widest possible range of human need. To give disproportionate emphasis to any single item on its bill of fare—especially the appetizers—means that it will in the end be short of the very thing men need most. Thus it is that a certain intuitive sense of spiritual management has, by and large, kept the church from giving spectacular emphasis to any one phase of its message. What what result? The function of exaggeration falls to the cults. Every cult is an excessive swelling of a healthy Christian doctrine—and the disturbance is dietary.

So ministers reason. The burden of my lament is that they stop there. They feel all the more dignified and inactive when they realize that Christian Science, say, or Buchmanism has but stolen one department of their thunder. They feel, properly enough, that they cannot turn their churches into psychic hospitals or give over the manse to house-parties merely because Christian Science pretends to cast out demons and Buchmanism addresses itself to sexual maladjustment. Their business is to preach an equilateral gospel which will touch the whole man and send a tremor of spiritual impulse throughout the whole community.

Well and good. Let us accept the minister's reasoning at full value. Let us not stop long enough

to observe that the cults have exercised a measurable influence in broadening and equalizing the message of the church. What I began by saying was this: That the methods of the cults could be studied with rich profit. I have read widely in the literature of every cult in America, I have studied their history and their present strength. My conviction is that their genius lies not so much in their psychology as in their technique. Such a conviction needs at once to be qualified before it can support weight. I am not striving for a point, and when you come right down to it, I don't know that the various extra-orthodox religious societies have succeeded because of superior methods.

It is hard not to believe that most of them have succeeded simply because they have exaggerated beyond all reason the possibilities of human happiness—because they have made a throne of the swivel chair and identified prosperity with the good life. About this I am not competent to speak, and if I were, it would lead us far off the track. The point to which I want to direct attention is that the cults are efficient; they have inaugurated new methods of dealing with men and revived neglected ones. They have displayed an originality of approach which alone would be enough to account for their astounding success, even if one overlooked the suspiciously agreeable doctrines they preached. It is a simple postulate that a new firm must be more enterprising than an old established one and that those who promote it will resort to more ingenious methods than their less desperate brothers. Some of these methods may be in bad taste. Others are not. At any rate, I want here to set down a few of the practices of the cults in the hope that they may lead men to critical observation.

Not long ago I talked with one of the dignitaries of the Mormon Church. Except that he wore no patriarchal beard, he might have been Abraham in modern dress. He had a clear mind revealed by simple speech, and I got from him the sense of communicated strength one invariably feels in the presence of a real person. He was a man of wealth and political



## Watch Night At Wesley

The following program shows how Wesley Methodist Episcopal Church, Minneapolis, Minnesota, made the last night of the old year one of fellowship and devotion.

- 6:00 to 7:30 P. M. A great big juicy turkey dinner for 75c.
- 7:30 to 8:00 P. M. A one-minute "Count My Blessings" testimony meeting in the Chapel for everybody.
- 8:00 to 8:30 P. M. A Comedy Farce, "The Dying Year," by the Epworth League.
- 8:30 to 9:30 P. M. "Alaska, the Land of the Midnight Sun." A talking moving picture photographed and produced by Dr. Mecklenburg. This is a \$1.00 lecture but will be given free to all on Watch Night. A large offering will be taken for our relief work at Wesley. Chief Eagle Wing, who is a member of Wesley, will give several of his dramatic Indian solos just before this lecture.
- 9:30 to 11:00 P. M. An evening in the gymnasium. Basket Ball, Volley Ball and Indoor Baseball Games. A real athletic jamboree.
- 11:00 to 11:30 P. M. Address — "The Spiritual Needs of a New Year," by Dr. Charles Fox Davis.
- 11:30 to 12:00 P. M. Candle Light Service conducted by Dr. Mecklenburg. Every person in the room will receive an individual candle for the service.
- 12:00 P. M. Happy New Year. Doughnuts and Coffee furnished free by the Wesley Guild.
- Open House New Year's for all at  
2621 Humboldt Ave. S.

influence in his state, but his chief business in life at the moment was to supervise the work of three hundred Mormon missionaries who were voluntary evangelists of the Church of Jesus Christ of Latter-Day Saints, in the eastern states. It is a matter of some importance to note that neither the dignitary nor the missionaries received a cent of pay for their services.

This spectacle is familiar enough, I realize, in practically every section of the country. In the main, though, it is construed as an evidence of enviable devotion among Mormons. It is that, but it is more:

It is an evidence of superior organization. The twelve present apostles of the church have said to these missionaries, Go out and win converts to our faith. And they have gone. If there is any fact which looms larger than polygamy in the story of Mormonism, it is the fact of unified movements and control since Brigham Young came to the generalship at the beginning of the march to the promised land. All the fine qualities of pioneer adventure are in the story and most of the methods of modern business enterprise. Mormon thrift and wealth are the children of sound administration. The marvel is not three hundred missioneries in the east but three hundred men set to work anywhere. In the average Protestant church, if a layman is found who is an authority on Sunday schools, he is looked upon as something of a phenomenon.

One source of strength, then, in the cults is a system of control which makes adequate use of manpower. The full burden of effort is shifted gradually from the priesthood to the laymen. In a sense, this is a logical extension of Protestantism, which is a form of government as well as a body of distinct doctrine. It is a matter of record that the rise of the Knights of Columbus in New Haven fifty years ago was regarded with some misgiving on the part of the Catholic Church, and all for the simple reason that Rome doubted the wisdom of giving laymen an assertive voice in Catholic affairs. Protestantism, through its Sunday schools, its various boards of stewards, deacons, and the like, has been somewhat, if not much, less under the hand of feudal tradition. The cults, however, go vastly farther toward democratization. They represent a still further distribution of what were once considered the functions of the priesthood exclusively. The important consequence is that the minister is left free to direct and supervise. He ceases to be a potterer and becomes an executive. The change in role is not always welcome but the leaders of a new religion are shrewd enough to know that ultimate results are more important than a feeling of pride and dignity in craftsmanship.

Does this wholesale use of the layman find exemplification in any of the cults besides Mormonism? I think at once of Russellism, Christian Science, Buchmanism. And where it is not present—in the case of The New Thought, the Foursquare Gospel Light-houses, and among the various societies of Theosophy and those flowered by the Swamis and Yogis—I find little of that threatening power and perennial success which disquiets the average minister. It is not the only factor of success, but it is one that will repay study.

Extreme avarice is nearly always mistaken; there is no passion which is oftener further away from its mark, nor upon which the present has so much power to the prejudice of the future.—  
*La Rochefoucauld.*

# The Procession Of Life

## A New Year's Candle Lighting Service

By Jesse Herrmann

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While primarily intended as a service for the first Sunday in the year this service may appropriately be used at any time during the first month of the year. Dr. Herrmann is the pastor of the Second Presbyterian Church, Lexington, Kentucky.

### INSTRUCTIONS FOR PRODUCING

#### Cast of Characters:

Reader: This part is preferably taken by the Minister.  
Five Boys take parts of  
The Spirit of Religion  
The Spirit of Patriotism  
The Spirit of Prayer  
The Spirit of Mankind  
The Spirit of Freedom  
The Spirit of Labor  
Six Girls take parts of  
The Spirit of Patriotism  
The Spirit of Easter  
The Spirit of Nature  
The Spirit of the Harvest  
The Spirit of Peace  
The Spirit of Christianity  
One matron and child take the part of  
The Spirit of Serenity  
Twelve girls as Attendants

#### Time:

One Hour

#### Music:

Organ, Quartette, Chorus. The organist plays music indicated at the beginning of Prelude very softly and then modulates into the vocal music. To keep within the time limit, solos and hymns must be abbreviated, though the anthems, "They That Sow In Tears" and "Thine Is The Kingdom" are preferably sung in full.

#### Properties:

Candelabra for 12 candles, 1 large Candle, Christmas greens and candles for windows to suit the decorative possibilities of the local church, 12 chairs, 6 on each side of pulpit arranged in a quarter circle. The objects carried by the Spirits are mentioned among costuming instructions.

#### Costuming:

The Spirit of Religion: Boy in long, flowing white robe carries an open Bible.  
The Spirit of Patriotism: Girl dressed as Columbia—long white robe; red, white and blue head-dress; carries shield and flag.  
The Spirit of Prayer: Boy in grey monk's robe.  
The Spirit of Easter: Girl in white robe carrying Easter lily.  
The Spirit of Mankind: Boy in present day East Indian Costume—white coat, batik skirt and turban.  
The Spirit of Nature: Girl in white robe with garland of flowers around her head and carrying bouquet of flowers.  
The Spirit of Freedom: Boy in Colonial costume.  
The Spirit of Serenity: Elderly woman carrying basket of roses and leading a small child; both wear summer dresses.  
The Spirit of Labor: Boy in overalls and jacket carrying hammer and saw.  
The Spirit of the Harvest: Girl in white robe trimmed with a golden bronze braid; wreath of leaves on hair; she carried basket of fruit.  
The Spirit of Peace: Girl in white robe carrying a dove (dove available from florist's shop).  
The Spirit of Christianity: Girl in white robe trimmed with gold ribbon; gold ribbon on hair; she carries a gilded cross.  
Attendants: Twelve girls, wearing white dresses, each carry a candle which they light from the large central candle.

#### Lighting:

Candles in each window in church.  
Two candelabra with 6 branches each.

Twelve medium sized candles for Attendants to fit into candelabra placed along front edge of platform. Each candle represents a month of the year.

One large candle (1 yard long, 1 inch in diameter) in front of pulpit from which the 12 candles are lighted.

Footlights with soft colored bulbs.

Spotlight in balcony to throw soft white light on chancel until the service begins and harmonizing colored lights on the characters as they appear and are on the platform.

Lighted cross in background (elevated in choir loft) is effective but not necessary.

The lighted candles in the window, the large candle in front of the pulpit and one pair of electric lights in the front of the church give sufficient light at the beginning of the service.

No overhead lights are needed during the pageant.

#### Stage Instructions:

Six "Spirits" come from the right, six from the left. The Spirit appears from designated side just as the "prelude" is concluded, crosses to opposite side and holds pose while Minister reads selection, leaves as choir commences to sing.

At the same time the Spirit enters, an Attendant comes from the front row of the Church (where all Attendants await their turn) and lights her Candle at the large central candle in front of the pulpit, slowly walks to platform and places candle in a branch of candelabrum, sits down on one of the 12 chairs on the platform and remains there during the service.

## The Procession Of Life

Organ Prelude — "The Pilgrims' Chorus" (Tannhaeuser) . . . . Wagner  
Processional — "Children Of The Heavenly King" . . . . Pleyel's Hymn  
The Call To Worship (Congregation standing)

Minister—"O come let us worship and bow down; let us kneel before the Lord our Maker."

Congregation—"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

Choir—"O bless our God, ye people, and make the voice of his praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved."

Minister—"O worship the Lord in the beauty of holiness; fear before Him, all the earth."

Congregation—"So teach us to number our days, that we may apply our hearts unto wisdom."

Minister—"The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

Invocation and Lord's Prayer

The Reader:

(Organ Plays "All Through The Night," Welsh Air)

"We are standing on the threshold of a New Year. The territory into which the procession of life moves has many familiar landmarks, but this particular road itself has never been traveled before. One by one the months of the year will greet us with their own unique salutations. On the threshold we would anticipate these greetings in order that

we may profit by their counsel. Voices old and voices new will speak in their own familiar tongues. The message of each month is enriched by a symbolic figure, by a strain of music and the added brightness of a candle lighted at the shrine of Him who is not only the way and the truth and the life but also the Light of the whole world."<sup>1</sup>

### January

Organ—"All Through The Night" . . . .

Welsh Air

The Reader: We enter the New Year through the gateway of January. As we enter we are mindful that Religion, symbolized by the open book, is essential to every full orb'd life.

(Enter Spirit of Religion and Attendant)

The Reader:

"The First And Last Things" . . . . .

H. G. Wells

<sup>1</sup>From H. G. Wells, "Mr. Britling Sees It Through." By permission of The Macmillan Company.



"Religion is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end.

"He may have his friendships, his partial loyalties, his scraps of honour, but all these fall into place, and life falls into place, only with God.

"Only with God, who fights through men against Blind Force and Might and Non-Existence;

"Who fights with men against the confusion and evil within us and without, and against death in every form;

"Who loves us as a great captain loves his men, and stands ready to use us in his immortal adventure against waste, disorder, cruelty and vice;

"Who is the end, who is the meaning, who is the only King."

Who is the Alpha and Omega, the Beginning and the End.

Chorus: "I am Alpha and Omega"  
..... Stainer

#### February

Organ—"Battle Hymn Of The Republic" ..... Steffe

*The Reader:* The month of February holds high honor in the heart of every true American. In this month we celebrate the birthday of George Washington and Abraham Lincoln. These two immortals enshrine for us the finest aspirations of patriotism.

(Enter The Spirit of Patriotism and Attendant)

*The Reader:*

"America" ..... Abraham Lincoln

"We are a mighty nation and as we run our memory back over the pages of history, we find a race of men whom we claim as our fathers. They were iron men and we understand that by what they did it has followed that the degree of prosperity which we enjoy has come to us. They were pillars of the temple of liberty; and now that they have crumbled away, that temple must fall unless we, their descendants, supply their places with other pillars hewn from the solid quarry of sober reason."

Chorus: "My Country 'Tis Of Thee"  
..... Carey

#### March

Organ—"Beneath The Cross Of Jesus"  
..... Maker

*The Reader:* The season of Lent comes with the piercing winds of March. A time of deep heart searching, and confession of sin; a time of reappraisal of life and all its values. The penitential mood is upon us.

(Enter The Spirit of Prayer and Attendant)

*The Reader:*

"The Spirit of Lent"—A Prayer .....

..... Joseph Fort Newton

"O God, let there be no rest in us until Thou has found rest in gaining us to be wholly Thine own. Show us, O Lord, how far we are from goodness, how many sins mar our lives; grant us the courage to face our own hearts in the light of Thy law. Grant us each day, with our daily bread, power to become Thy sons; power to win victory over whatsoever weakens or defiles; power to rise above the flesh and live in the spirit. Lord, we ask not to be better than others, but to be better than ourselves.

"Let Thine everlasting arms be round us until the stain of sin is taken away; yea, until the note of sadness which haunts our prayer is turned into joy; through Jesus Christ our Lord. Amen."<sup>2</sup>

Contralto Solo—"The Publican" .....  
..... Van de Water

#### April

Organ—"Jesus Christ Is Risen Today" ..... From Lyra Davidica

*The Reader:* With the song of the first robin and the unfolding of the daffodil arrives also the happy Easter festival. The ever recurring miracle of spring time finds a spiritual counterpart in man's triumphant faith over Death and all limitation.

(Enter The Spirit of Easter and Attendant)

*The Reader:*

"Faith" ..... Alfred Tennyson

"Immortal Love, whom we, that have not seen thy face, by faith, and faith alone, embrace,

"Believing where we cannot prove;

"Thine are these orbs of light and shade; thou madest Life in man and brute;

"Thou madest Death; and lo, thy foot is on the skull which thou hast made.

"Thou wilt not leave us in the dust: thou madest man, he knows not why;

"He thinks he was not made to die; and thou hast made him: thou art just.

"Our wills are ours, we know not how;

"Our wills are ours, to make them thine.

"Our little systems have their day; they have their day and cease to be; they are but broken lights of thee,

"And thou, O Lord, art more than they.

"That God which ever lives and loves, one God, one law, one element,

<sup>2</sup>From Joseph Fort Newton, "Altar Stairs." By permission of The Macmillan Company.

.. "And one far-off divine event, to which the whole creation moves."

Soprano Solo—"I Know That My Redeemer Liveth" (The Messiah) ....

..... Handel  
May

Organ—"Spring Song" .... Mendelssohn

*The Reader:* In the spring-time the world of vegetation everywhere turns toward the one sun from which cometh all life and light. Even so the Spirit of Mankind in every clime and in every age turns toward the one eternal and living God. The Indian poet Tagore voices the prayer and aspiration of every human heart.

(Enter The Spirit of Mankind and Attendant)

*The Reader:*

"Face to Face" ... Rabindranath Tagore

"Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

"I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

"I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

"And it shall be my endeavour to reveal thee in my actions, knowing it is thy power gives me strength to act.

"Day after day, O Lord of my life, shall I stand before thee face to face. With folded hands, O Lord of all worlds, shall I stand before thee face to face.

"Under thy great sky in solitude and silence, with humble heart shall I stand before thee face to face.

"In this laborious world of thine, tumultuous with toil and with struggle, among hurrying crowds shall I stand before thee face to face.

"And when my work shall be done in this world, O King of kings, alone and speechless shall I stand before thee face to face."<sup>2</sup>

Tenor Solo—"Face To Face" .... Tullar  
June

Organ—"To A Wild Rose" ... MacDowell

*The Reader:* The profusion of color and the perfumed air herald the good news that nothing is so rare as a day in June. Our senses are enslaved by the subtle witchery of nature. But all sensitive souls also feel a sublime presence behind the richly robed material world. (Enter The Spirit of Nature and Attendant)

<sup>2</sup>From Rabindranath Tagore, "Gitanjali." By permission of The Macmillan Company.

(Now turn to page 260)



# A Telephone Rally

Carrollton Churches Find That The Church Can Be Sold By Telephone

By C. L. Dorris, Carrollton, Missouri

**"RALLY DAY** in all the churches in Carrollton" was the slogan chosen by the Ministerial Alliance of Carrollton, Missouri, for a Co-operative Rally Day in our city on September 20.

There were five churches co-operating as follows: Baptist, Christian, Presbyterian, Methodist Episcopal and Methodist Episcopal, South.

Preparations were made by these five churches, so far as results were concerned, for all the churches in the city, although the expense was borne only by the five sponsoring the Day.

Our reasons for the co-operative Rally Day were many. Some of these reasons were:

1. All churches would reach their own people for Rally Day. Individual Rally Days usually bring in a number of visitors from other churches, but our plan eliminates such attendance.

2. The expense of advertising could be decreased, and yet shared. We could advertise all of the churches at the same time at a very nominal expense.

3. Such a campaign would put the church, for at least a week, before all the town, irrespective of race, color or creed. We felt that this last reason was the most important of all. There seems to be a widespread spirit, whether that is conscious or not, that relegates the church to the background. Our plan was to bring the church from the background and give it a prominent place in the minds of the people.

The plans adopted were not so elaborate that they could not be followed by any other community. Indeed our plans were quite simple. To the Rev. Carl McIntyre, pastor of the First Baptist Church, is due the general idea of the plans. He suggested them to the Alliance. As a result, a special meeting was arranged for, at which time the pastors and the superintendents met together to talk over the plans together. There was a 100% attendance.

At this meeting, the idea was presented, and after a number of enthusiastic talks, the plan was adopted. Each superin-

tendent was instructed to call a Worker's Council and adopt a goal to be reached by the individual church. When added together, those individual goals were to become the general goal.

Each superintendent was asked to appoint a telephone calling committee of six members. A dinner was arranged and served in the dining hall of the Christian Church (and was paid for by the co-operating churches) where the pastors, the superintendents and the telephone calling committee met and discussed the plans in detail. The chief operator of the telephone company was invited to attend and to suggest the most convenient hours for making the telephone calls. After a general discussion, the telephone directory, with 1,200 names, was divided up as nearly equal as possible and a list given to each one of the calling committee. Those women were then instructed to call every name on their lists on Thursday and Friday preceding Rally Day.

The telephone operator agreed to give our calls preference so far as it was possible. She suggested that the "caller" when ringing central should say, "I am calling for the churches," and the operators would connect her as rapidly as possible as she called the numbers, one after another.

No number was missed. Every business house, residence and farm home was called regardless of race, color or creed. When anyone answered the ring, the "caller" was instructed to say, "Next Sunday is Rally Day in all the churches in Carrollton. Please attend the church of your choice. Tell the other members of your family (or clerks in the store) about Rally Day." She then hung up the receiver without telling

her name or without engaging in any conversation with the person at the other end of the line.

A large placard was printed to be placed in every business house in town, and tacked on the side of trucks. The form was left "set-up" and was used on Thursday preceding Rally Day as an advertisement in the weekly *Republican-Record*, and then the same advertisement was printed on Saturday in the *Daily Democrat*.

For one week the people thought, talked and planned Rally Day. In the places of business, on the streets and in the homes, the chief conversational topic was Rally Day. Never before did the church have such a prominent place in the minds of the people.

Sunday morning dawned clear and hot. Some of us feared the extremely hot weather would interfere with the attendance. But a half hour before time for the schools to begin, the people began assembling. It was not long until we were positive that the goals would be attained. When the services were over, we telephoned to each church and compared reports. They were as follows:

The Baptist, with a goal of 550, had in attendance 563. The Christian, with a goal of 300, had 396 present. The Methodist, South, with a goal of 175, had 243 present. The Methodist Episcopal, with a goal of 175, had 184 present, and the Presbyterian had as a goal 100 and there were present 101. The total goal sought was 1,300 and the actual results were 1,487.

Probably some one will be interested in the expense of the Day. This was a very small item. The total expense was \$38.50, and this was shared on the basis of the goal sought. The Baptists naturally paid the largest amount and the Presbyterians the smallest.

In a personal interview with the pastors and the superintendents, the writer discovered them completely satisfied with the results, and without an exception they expressed a desire to repeat the plan next year. In twenty-three years in the ministry, I have never had greater results from my Rally Days.



## The Procession of Life

(Continued from page 258)

*The Reader:*

"Through Nature to God" .....  
..... William Wordsworth

"I have learned to look on Nature, not as in the hour of thoughtless youth, but hearing oftentimes the still sad music of humanity. To me the meanest flower that blows, can give thoughts that do often lie too deep for tears. (I have felt) that blessed mood in which the burthen of the mystery, in which the heavy and the weary weight of all this unintelligible world, is lightened, I have felt a presence that disturbs me with the joy of elevated thoughts, a sense sublime of something far more deeply interfused, whose dwelling is the light of setting suns and the round ocean, and the living air, and in the mind of man, a motion and a spirit that impels all thinking things, all objects of all thought, and rolls through all things.

"Our birth is but a sleep and a forgetting: the soul that rises with us, our life's star, hath had elsewhere its setting, and cometh from afar. Trailing clouds of glory do we come from God, who is our home."

Chorus: "Fairest Lord Jesus" .....  
..... Crusaders' Hymn

### July

Organ—"Columbia, The Gem Of The Ocean" ..... Thomas a'Becket

*The Reader:* In the vestibule of the Julian month we celebrate our nation's birthday. Freedom can never be a gift, it must always be an achievement. We hold in high honor the founding fathers who won freedom and independence for our people. Likewise do we honor all those who help to achieve world peace and world freedom. A fitting spokesman for this honored group is Woodrow Wilson, the anniversary of whose birth is celebrated this week.

(Enter The Spirit of Freedom and Attendant)

*The Reader:*

"The Foundations of Peace" .....  
..... Woodrow Wilson

"In these days to come it will be necessary to lay afresh, and upon a new plan, the foundations of peace among the nations. To take part in such a service the people of the United States have sought to prepare themselves ever since the days when they set up a new nation, in the high and honourable hope that it might show mankind the way to liberty. The American people believe that peace should rest upon the rights of peoples, not the rights of governments. The rights of peoples, great or small, weak or powerful, their equal right to freedom and security and government, and to a participation upon fair terms in the economic opportunities of the world.

"No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed; and that no right anywhere exists to hand people about from sovereignty to sovereignty, as if they were property.

"Mankind is looking now for freedom of life. The world can be at peace only if its life is stable; and there can be no stability where there is not tranquillity of spirit and a sense of justice, of freedom and of right.

"To such a task, we can dedicate our lives and our fortunes, everything that we are, and everything that we have."

Quartette: "Peace Among The Nations" (Hear, Hear, O Ye Nations)  
..... Hosmer

### August

Organ—"Love's Old Sweet Song" .....  
..... Molloy

*The Reader:* The heat of high noon beats upon us in the languid days of August. The Earth seems to blister under the fierce rays of the sun. But these are days of nature's bountiful benediction. The corn matures and the fruits ripen.

So it is also in the high noon day of life. The times of toil and tragedy and tribulation make heavy drains upon our strength. But real happiness and contentment are only for those who crown these days with resolute courage and abiding faith.

(Enter The Spirit of Serenity and Attendant)

*The Reader:*

"The Task of Happiness" .....  
..... Robert Louis Stevenson

"Let it be enough for faith, that the whole creation groans in mortal frailty, strives with unconquerable constancy; surely not all in vain. To believe in immortality is one thing, but it is first needful to believe in life.

"The day returns and brings us the petty round of irritating concerns and duties. Help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day. Bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep. And when the day returns, return to us our sun and comforter, and call us up with morning faces and with morning hearts—eager to labour—eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure."

Chorus: "They That Sow In Tears Shall Reap In Joy" (The Holy City)  
..... Gaul

<sup>4</sup>Robert Louis Stevenson, "Prayers." By permission of Charles Scribner's Sons.

### September

Organ—"Song Of The Volga Boatman"

*The Reader:* Labor Day Greet us in early September.

"This is the Gospel of Labor—  
Ring it, ye bells of the kirk—  
The Lord of love came down from above  
To live with the men who work.

This is the rose that he planted  
Here in the thorn-cursed soil—  
Heaven is blessed with perfect rest;  
But the blessing of earth is toil.

(Enter The Spirit of Labor and Attendant)

"The Gospel of Labor" .....  
..... Thomas Carlyle

*The Reader:*

"Two men I honour and no third. First, the toilworn craftsman that with earth-made implements laboriously conquers the earth and makes her man's. Venerable to me is the hard hand.

"A second man I honour, and still more highly: him who is seen toiling for the spiritually indispensable; not daily bread but the Bread of Life. He is not earthly craftsman only, but inspired thinker, who with heaven-made implement conquers heaven for us. These two, in all their degrees, I honour; all else is chaff and dust.

"It is to you, ye workers, that the whole world calls for new work and nobleness. To make some nook of God's creation a little fruitfuller, better, more worthy of God. To make some human hearts a little wiser, manfuller, happier. It is work for a god. Blessed is he who has found his work; let him ask no other blessedness."

Bass Solo—"Be Strong For There Is Much To Do" ..... Wooler

### October

Organ—(Begin "Largo from New World Symphony" by Dvorak and play on through offering.)

*The Reader:* October with its golden tint and gathered harvest is nature's sacramental hour. The fruitage made possible by the soil, and rain, and the sunshine of the summer, is returned to Mother Earth and her many children. So also is the procession of human life. We fulfil our destiny as we, too, return to God and his children the garnered fruit of our endeavor. And so we make our offering, symbolic of the dedication of our strength, and our substance, to the glory of God and the enrichment of our fellow men.

(Enter The Spirit of the Harvest and Attendant)

"Harvest Song" ..... John W. Chadwick

*The Reader:*  
O Thou who art Lord of the harvest,  
The Giver who gladdens our days,  
Our hearts are forever repeating,  
Thanksgiving, and honor and praise!

<sup>5</sup>Henry Van Dyke, "The Tilling of Felix." By permission of Charles Scribner's Sons.

# Week Of Prayer For Churches

Sunday January 3rd through Saturday January 9th

## SUNDAY

Preaching and Prayer for a Deepening of the Consciousness of God

Prov. 29: 18

"Where there is no vision, the people perish."

Acts 2: 17

"I will pour out of my Spirit on all flesh: and your young men shall see visions and your old men shall dream dreams."

John 14: 6

"I am the way, the truth and the life."

## MONDAY

Prayer for Faith and Loyalty to a Conquering Christ

Eph. 3: 14-21

"Now unto Him that is able to do exceeding abundantly according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

## TUESDAY

Prayer for the Leadership of the Holy Spirit

Acts 1: 1-8

"But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses to me."

Luke 24: 45-49

"And behold, I send the promise of my Father upon you: but tarry ye, in the City of Jerusalem, until ye be endued with power from on high."

John 16: 7-14

"When He, the Spirit of truth, is come, He will guide you into all truth."

## WEDNESDAY

Prayer for International Goodwill and Cooperation

Isaiah 2: 15 and Micah 4: 4-7.

## THURSDAY

Prayer for the Protection of Home and Youth

Deut. 6: 1-9

"These words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy children."

II Timothy 2: 1-16

"Study to show thyself approved unto God."

## FRIDAY

Prayer for the World in a Day of Depression

Luke 4: 18-19

Mat. 6: 9-13 (Lord's Prayer)

Mat. 25: 31-46 (Judgment)

## SATURDAY

Prayer for a World-Wide Spiritual Revival

Hab. 3: 2

In many places, on Sunday, January 10th, special Sermons will be preached on Christian Unity.

A folder giving these topics, scripture references and notes of interpretation may be secured from The Federal Council of Churches of Christ in America, 105 East 22nd Street, New York City, at \$1.50 per 100.

For grasses of upland and lowland,  
For fruits of the garden and field,  
For gold which the mine and the furrow  
To deliver and husbandman yield.  
And thanks for the harvest of beauty,  
For that which the hands cannot hold;

The harvest, eyes only can gather,  
And only our hearts can enfold.  
*Offertory*—"Largo," from the New  
World Symphony .....Dvorak  
As we make our offering, we consecrate  
anew our life, our talents, and our

possessions to the service of God for the coming year.

(to be printed on program)

*Choir Response*—"We Give Thee But Thine Own" .....Barnby

## November

*Organ*—"How Beautiful Upon The Mountains" .....Harker

*The Reader*: November has in its keeping Armistice Day and Thanksgiving Day. A season for gracious gratitude to Almighty God for all his many mercies. Supreme among these is peace on earth and good will among men.

(Enter The Spirit of Peace and Attendant)

"Peace" —From the Writings of Isaiah

*The Reader*: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth glad tidings of good, that publisheth salvation!

"Open ye the gates, that the righteous nation, even the nation which keepeth faith, may enter in. Violence shall no more be heard in thy land, desolation nor destruction within thy borders. No weapon that is formed against thee shall prosper, neither shall any tongue rise against thee in judgment. But thine eyes shall see a quiet habitation.

"Men shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. They shall build houses and inhabit them. They shall plant vineyards, and eat the fruit of them. They shall not hurt nor destroy in all my holy mountain, saith the Lord, for the earth shall be full of the knowledge of God, as the waters cover the sea."

*Soprano Solo*: "How Beautiful Upon the Mountains" .....Harker

## December

*Organ*—"He Shall Feed His Flock" (The Messiah) .....Handel

*The Reader*: (The Prelude)—December—Christmas—The Christ Child—a new heaven and a new earth. The foregleam of the Kingdom of God where peace and good will shall be transplanted from the realm of song and dream into the reality of every day life. For thine is the Kingdom, and the power and the glory for ever and ever.

(Enter The Spirit of Christianity and Attendant)

"The Kingdom of God" .....  
.....From the Sayings of Jesus

*The Reader*: "Behold the good tidings of the Kingdom of God!

"Which is like unto a seed cast upon the earth, which groweth up, first the blade, then the ear, and then the full corn in the ear.

(Now turn to page 264)



### Nothing But Sermons

(Continued from page 250)

a real pleasure. In fact I received so much enjoyment from this reading that I have kept it up right along ever since. A volume of good sermons is just as rewarding reading as a book of essays. It brings the reader into contact with vital thought well-expressed. I can see no reason why sermonic material does not have the same value as other high-grade printed matter. The preacher like the man of letters is an interpreter of the times, and more often than not he sees life steadily and sees it whole.

Right here lies another of the very important arguments in favor of the preacher keeping in contact with the printed sermons of the day. Lowell once said, "Every man is the prisoner of his own date." Each generation speaks a language of its own and has its special emphasis. No man who speaks exclusively in the terminology of yesterday can be a leader of today. Sermons of the vintage, or type, of the eighteen nineties, or for that matter of 1912 or thereabouts, do not get much of a response in 1931. It was once said in all kindness but truthfully that Bishop Randolph Foster's ponderous tomes were out of date before they were written. A preacher who through contact with the thoughts of modern pulpiteers will not, as Father Taylor put it, feed his congregation on "stale bread." He will be alive to the currents of contemporary thought and men and women of "the living present" will gladly hear him.

But the third argument for the reading of sermons and other homiletic literature is the most convincing. Valuable as the sermon is in helping a preacher to know the best that is being thought and said in his own generation he can keep alive intellectually without availing himself of the opportunities offered by the wealth of homiletical material. The outstanding value of the printed sermon to the preacher is not in its content but rather in its method. It opens new paths, suggests new approaches and different emphases. Not only do the sermons of each generation have a distinctive content but they are just as distinctive in form. Any one can very readily see this if he compares the discourses of Spurgeon, Beecher and Bishop Simpson with those of the great preachers of today. In fact he will notice a marked contrast between the homiletics of 1912 and those of 1931.

Some years ago as I was leaving a church in which one of the preeminent pulpiteers of the English speaking world had gripped a tremendous congregation with a virile, mind-inspiring, heart-searching message I overheard the comment of a preacher who had heard the speaker. He remarked to the man with him, "That was a rather able lecture but it was no sermon." As the remark was not addressed to me there was no occasion for my replying. I could not, though, help thinking of Emerson's words, "A man cannot speak but he judges himself." Later I heard

a sermon by the critic of that afternoon. In language, thought and organization it bore all the marks of a discourse of at least a hundred years ago. The man had graduated from an ultra-conservative seminary and his sermonic contacts had been limited. The result was that he was limping through life in homiletical hobbles. A sermon to him meant fitting his thought into the mold of two generations ago. A preacher working under such a handicap could transform himself and quadruple his effectiveness by studying a score of books of modern sermons and by reading some of the fine series of lectures on homiletical themes.

To be sure, good sermons of any period are worth studying. None are better than those of the caustic-tongued, clear-sighted Dr. Robert South of the sixteenth and seventeenth centuries. Nobody will ever be tempted to preach them, encased as they are in the minute outlines of that period of the long ago. No one can read Robertson of Brighton or Phillips Brooks without catching a new vision of the possibilities of the sermon. A preacher who read Alexander Whyte's *Lord, Teach us to Pray* told me that the book had had an immeasurable influence on his preaching. And there are more recent books in the same field which have almost illimitable possibilities for enhancing the effectiveness of the man who uses them in the right way.

In one of Booth Tarkington's earlier books an old artist inherits some money and utilizes it by going abroad in order "to see how the other fellows do it." No one would think of employing an architect who would refuse to look at buildings designed by other men because he feared that the sight of these edifices would spoil his originality. No matter how great the native genius of a poet if he knows nothing of the work of others his career would be likely to be a lamentable failure. Neither can a preacher do his best without studying the productions of others who are doing the same kind of work.

The preacher has a big job. Important as is skill as an organizer and great as is the present-day vogue of worship the time will never come when the pulpit can be minimized by clear-seeing, right-thinking people. The modern church, above everything else, is looking for preachers who can preach. And it goes without saying that preaching is not invariably a gift from heaven. It is an art which must be cultivated at the expense of unremitting study and assiduous labor. No preacher can afford to neglect that which will in any way add to gifts, grace and usefulness in proclaiming the oracles of God. Long ago Carlyle said, "It is better to drink from a running brook than from a stagnant pool." The preacher who continually adds to his homiletical efficiency by contact with what other men are doing in his field of activity will not die at the top, but will be a growing preacher all of his days.

# Churches Fight Un-Employment And Famine

## Three Examples of Successful Methods

### Community Wood Cutting

*By Mrs. Ralph M. Compere, Chicago, Ill.*

**L**AST winter when the unemployment problem began to get acute the Elks Lodge in Loveland, Colorado, asked my husband, the pastor, to co-operate with their charity committee in the administration of its funds. This fund amounted to about \$400. There was no Community Chest organization and a club of young women managed what charity work was done.

A local factory had a row of trees bordering its property which it offered if the committee would give it one-fourth of the wood. The committee offered \$1.50 a day and one-fourth of the wood he cut to every man who needed work and could supply his tools. We advertised the wood for sale at \$2.50 and \$3.00 a rick according to the quality. We charged extra for delivering and gave this job over to a man who had a truck.

As the plan began to receive publicity ranchers called in offering us old cherry and apple trees if we would just have them cut and hauled away.

This plan afforded a man not only a chance to earn enough for food but also supplied him with his own fuel. With part of our funds we bought coal and gave this out in small lots. To families who had no one able to cut wood we gave fuel free of charge.

Extra food supplies were needed as well as fuel. We hired a man who was out of work to make a trip with his truck to a near-by town which was the center of the potato and onion raising district. Both these foods were so plentiful and cheap that they were almost being given away. For a very small sum we bought a ton of potatoes and a wholesale house gave us 500 pounds of

onions. A member of the club was manager of a canning factory and he gave us fifteen cases of canned goods. Nobody was refused all the potatoes and onions he could carry away and the canned vegetables were mixed in for a change of diet.

Eventually the town took over the situation. The Chamber of Commerce established a free employment bureau, people with salaries pledged one day's income a month to an unemployment fund. Many business men pledged themselves to spend \$100 on their homes having them re-painted redecorated, etc. using unemployed men.

There were weaknesses, we knew that. It would never last over a long period of depression and men begin to resent such jobs feeling that they are "manufactured" for the occasion. But it prevented suffering, relieved the worst needs, saved the self-respect of dozens of families, kept the community from attendant ills of beggary and brought the town together in a realization of brotherhood.

### An Unemployment Survey

*By Margaret M. Scott*

**C**HURCHES all over the country are beginning to feel that they should lend a hand in helping to solve the unemployment problem and are devising plans to meet their local situation in definite, concrete ways.

Asa E. Chambers, president of the Men's Club of the Tabernacle Presbyterian Church, Indianapolis, Ind., Dr. J. Ambrose Dunkel, pastor, has devised for this church a plan to bring unemployed into contact with jobs. Members of the church are being asked by canvassers to sign their names to cards on which they agree to provide a specified number of hours, and indicating the kind of employment they can use. This usually is work around the house—painting, papering, fixing the heating plant, putting away the screens, caring for the lawn,

and various other forms of general work that always need to be done about a house.

On the other hand, workmen out of jobs are invited to sign cards giving their qualifications and stating the kind of work they would like to have.

This system provides an easy way for the man to get the work he needs, and it has the special merit of avoiding char-

I desire to register my name with the Men's Club of the  
Tabernacle Presbyterian Church for employment.

I can do

Carpenter Work  
Yard Work  
Painting  
Cleaning

Signed .....

St. Address ..... Phone .....

A REGISTRY CARD

ity, which so many qualified, but unfortunate workmen hesitate to accept.

The canvassing of householders is to be done by women's groups or organizations of the church so that it will cost nothing. The plan is being initiated with every prospect that it will prove a success and a model for other churches to adopt.

This active club of the Tabernacle Church now has 200 members and meets once a month for a supper and special program, and once during the year a ladies' night is observed.

There is nothing that requires so strict an economy as our benevolence. We should husband our means as the agriculturist his manure, which if he spread over too large a superficies, produces no crop; if over too small a surface, exuberates in rankness and in weeds.—Colton.

I hereby agree to give.....hours employment to  
man  
woman) each week beginning....., and ending  
....., for which I will pay 30 cents per hour.  
I desire to cooperate with the Men's Club of the Tabernacle Presbyterian Church in their effort to help give employment to the many needy unemployed.

Signed .....

St. Address ..... Phone .....

My work will consist of

Carpenter Work  
Yard Work  
Painting  
Cleaning  
.....

AGREEMENT TO GIVE WORK

## Cleveland Church Sells Food

A THIRD method which can be used by churches in the present crisis is exemplified in the work being done by the Broadway Methodist Episcopal Church of Cleveland, Ohio, of which Edwin A. Brown is the pastor. This is a great church of approximately one thousand members which is located at the edge of a district inhabited by a foreign born, laboring population. In times of business depression such a group usually suffers first and longest.

The fact that a great many of these people were communicants of the Greek Catholic and Roman Catholic churches did not deter the church from making an effort to aid them. An invitation was sent out asking those without employment to come to church to discuss means of self help. Those who came were registered and a survey made of their homes and resources.

Dr. Brown made it clear that the church had no food to give away. But he explained that it was willing to contribute leadership and overhead to promote a food exchange which would provide various items at the lowest possible cost.

One of its earliest efforts was to show how sixty-cent wheat could be made a most staple item in the diet. One of the merchants in the neighborhood contributed a coffee mill. This was used to grind the wheat into a coarse meal. A demonstration was put on in the church kitchen to show how this meal could be prepared to make a palatable dish. At the close of the demonstration those present were offered the privilege of buying 3½ pounds of the meal for five cents. This package would provide a meal for several members of the family.

But the church did not stop with the wheat demonstration. Twice each week

a group of about 150 registered unemployed meet at the church. One night is forum night when religious and social subjects are discussed. The second night is recreational night when games are played in the gymnasium. At the conclusion of the evening's program those present are given the privilege of buying various foods.

A farmer became interested in the movement and made a contribution of ninety bushels of potatoes. Dr. Brown about the same time made a purchase of some fine hand picked apples at fifty cents per bushel. Thus the church was able to offer both a bushel of potatoes and a bushel of apples for fifty cents. When a hundred more bushels of potatoes were purchased at twenty-five cents they were likewise offered at that figure. The same plan distributed sixty bushels of tomatoes, thirty bushels of beans, and so on.

I said that the church did not give anything away. That is not exactly true. It does distribute skimmed milk which it receives without cost. But the supply is limited and this must go only to families having children. Cleveland has one research student who is an authority on ultra-violet rays. He receives butter from all parts of the world for testing the vitamin content. This in turn he hands over to the Broadway church. This is distributed without cost to homes with children.

With the abundance of food in the country this method of assisting in the unemployment crisis is one which would seem to be open to most churches which might desire it. Food distribution tied up with a recreational and intellectual program is surely a most worth while project.

## The Procession of Life

(Continued from page 261)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Our hearts are forever repeating, Thanksgiving, and honor and praise! Thou shalt love thy neighbor as thyself.

"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

"For whosoever shall be great among you, let him be your minister; and whosoever shall be chief among you, let him be your servant.

"So unto you is given the mystery of the Kingdom of God. If any man have ears to hear, let him hear."

Chorus: "Thine Is The Kingdom"  
(The Holy City) .....Gaul  
Benediction

Quartette: Three-Fold Amen.

## LADIES' AID FOOLS PAINT EXPERTS

The American Painter and Decorator tells this interesting story of a church in Sault Ste. Marie, Michigan. The church had been finished with sand float walls which had not been painted. In the course of years they grew very dirty. Painters were employed to clean them with chemical cleaners. When the job was done the walls looked worse than before the treatment.

The painters agreed, and the editor of American Painter and Decorator backs them up, that painting was the only solution. Then the Ladies' Aid took a hand in the matter. They bought cans of wall paper cleaner and used it as a wash cloth, rubbing back and forth. When they were through it looked as good as the original plaster. Wall paper cleaner plus elbow grease did the trick.

The back and forth movement broke up lots of the cleaner. But the pieces were picked up from the floor and used over again.



# What's All This Talk About Plagiarism

## The First Of Two Articles

By William H. Leach

SOME years ago it fell to my lot to promote a new venture in religious books which is known as *Doran's Ministers' Manual*. The book grew from an idea of Mr. George H. Doran who at that time was the president of the George H. Doran Publishing Company. I was associated with him in the capacity of editor of religious literature. He outlined his plan for a volume which was to be unique in preachers' literature. I protested against the volume on the ground that ministers would not buy such a book because it would be considered unethical.

He overthrew my protest in a few words.

"I have more admiration for your ethics than your business judgment," he said. Then he discussed the objections which would arise about the book. I remember well that he remarked, "The same ministers who will write letters of protest about the book will buy copies for themselves and will use it."

My only defense left was, "Wait and see."

The very first year the book was introduced it was a tremendous seller. And as far as I know the great sale of that first year has continued down to the present time. There were protests, a plenty, but the men who wrote their protests did seem to have an amazing familiarity with the volume.

But the thing which made its appeal to me from the sales of the volume was the large number of ministers who bought it just to get a great amount of homiletic material at little cost. Books cost money. Here was one offered which had 104 sermons, 52 children's sermons and much other material at the price of a single volume. I became convinced that the sale was simply because it offered much good material at a price which impoverished ministers could pay. Of course the deliberate use of the sermon material is plagiarism.

So that is one kind of plagiarism. But there are ministers who are not so limited in their book purchases. Instead of buying a copy of the ministers' manual or subscribing to *The Christian Century Pulpit* they may buy a dozen volumes of sermons. Just what do they do with them? They might be used for devotional reading. They might be used for intellectual stimulus. They might

be used for germ ideas. Or, of course, they could be used as a basis of sermons. If a minister buys a dozen books to secure sermon material and actually lifts part of it for his own pulpit presentations just what right has he to condemn the man who prefers to get all of his in one volume.

Surely the distinction between getting your sermons from a ministers' manual, a magazine of current sermons, a volume of sermon outlines or a dozen two dollar books is not very clearly defined. The most that can be said is that it is one of degree, not of kind.

Gradually throughout the years I have collected quite a museum of sermon plagiarisms. They have helped to prove the theory of the earlier days. The unethical practice is not limited to men who invest in single volume manuals nor to the men who have the small parishes. I asked for the submission of other instances from the readers of *Church Management*. Plenty of them were sent in. And in this case they had to be men of sufficient prominence to have published sermons.

To use another man's ideas in a delivered sermon is merely a breach of ministerial ethics. To write another man's words in a printed sermon is not alone a violation of ethics but a violation of federal laws regarding copyright. I think that any one can see the difference between purely spoken plagiarism and literary plagiarism. For instance here is a line which appears in every Macmillan book now being issued:

"All rights reserved—no part of the book may be reproduced in any form without permission in writing from the publisher."

Those in the inner circle of publishers know the constant adjustments being made on material which has been included in books or magazines without express permission. Now bearing these things in mind, let me give you some examples of plagiarism in printed books.

From a volume of sermons copyrighted 1919

History unhappily furnishes many illustrations. About a hundred and fifty years ago a tract was published in

From a volume by one of the great preachers of America, one whom every one would place in the first half dozen of America's preachers. This book bears the copyright of 1923.

Controversy is bad enough among modern churchmen, but even that is better than it used to be. A century

England called, "The Old Fox Tarred and Feathered." Who was the old fox thus ignominiously treated? John Wesley. Surely not John Wesley, the founder of Methodism? Yes, he was the old fox. And who applied the tar and feather? Toplady. Not the author of "Rock of Ages"? Yes, he was the man.

and a half ago some one wrote a pamphlet entitled, "An Old Fox Tarred and Feathered." Who was the old fox against whom this author entertained such bitterness? John Wesley who for Christ's sake and the Gospel's probably travelled more miles, did more work, preached more sermons, won more converts, and was responsible for more practical philanthropy than any other man since Paul—he was the "Old Fox" who was to be tarred and feathered. And if one asks who wanted to tar and feather him, the answer is Toplady. Not Toplady who wrote "Rock of Ages, cleft for me. Let me hide myself in Thee?" The same man. He wanted John Wesley tarred and feathered.

Now is this plagiarism. I confess I don't know. It is quite possible that there is an original source to which both of these preachers went. If it is plagiarism the second instance is a literary improvement over the original. But one thing is clearly evident. A great preacher has not hesitated to use some other man's ideas as a basis for his own expression.

The following instance would seem to offer very little debate. The words run too true to the original to question that it was transferred from one man's paper to another. In this instance the violator is a nationally known preacher whose sermons have been widely read.

From a volume published some years ago. This excerpt is from a sermon in the volume entitled "The Modern Saint."

Saint is a good word gone wrong. . . . Today we think of a saint as one who has been translated to heavenly spheres. . . . Or we think of a saint as a sanctimonious person, extreme and extremely unpleasant, addicted to pious phrases without reality, unctious, other worldly, depressing, a perpetual wet blanket on everything normal and wholesome. . . . Or, in a better sense, we think of a saint as a marvellously good person, usually one's grandmother or maiden aunt. . . .

This is from an issue of a magazine which publishes only sermons, under a date of 1931.

(Saint) is a good word gone wrong. We think of a saint as one who has been translated to heavenly spheres. Or we think of a saint as a sanctimonious person, one who is unpleasant, who deals in pious phrases without reality, unctious, other worldly, depressing, who throws a wet blanket over every normal aspect of life. . . . Or we have always associated the saint with some marvellously good person, our grandmother or aunt. . . .

The above excerpt is taken from a sermon which runs practically parallel with the one from which it is taken. The plagiarizer did not even think it necessary to change the title. In both instances it is *The Modern Saint*.

A mid-west denominational weekly a few weeks ago published a sermon by a British minister entitled, *The Consecration of Daily Life*. The opening and closing paragraphs are identical in words and punctuation with a sermon in a published volume of some years ago, which was entitled, *The Consecration of Daily Business*. Here is the opening paragraph of both sermons.

"Long ago a Hebrew had a dream of a good time coming, when the city of God should be built on earth, and men should really walk with Him, and do His will through the whole breadth and reach of their daily lives."

It is a splendid start for a sermon. But both men could hardly have unconsciously reached the same words. In this instance there are other parallel passages in the sermon showing clearly plagiarism.

There are a lot of interesting things in this plagiaristic museum of mine. And one can draw a lot of interesting conclusions. For instance:

There is the case of one preacher who was the head of the world organization of his denomination who published in booklet form a series of evening sermons. Chapter by chapter, and in many instances, paragraph by paragraph they followed a book published twenty years before.

There is the instance of a minister of a great church who paid the cost of composition and printing of his book that it might be destroyed before it got onto the market for fear that the plagiarism would be discovered.

There is the instance of a great evangelist who gave word for word half of Ingersoll's oration over his brother's grave as his own composition.

There is one prominent minister who is guilty of so many plagiarisms that we sometimes wonder if he ever composes any original sermons.

Now what is the conclusion of this whole matter? There are many interesting ones. Some of them will appear in the article to follow this one which I shall call "What's Right and What's Wrong in Plagiarism." For there is a great deal to be said on both sides of this question.

We should be careful that our benevolence does not exceed our means.—*Cicero*.

Doing good is the only certainly happy action of a man's life.—*Sir Philip Sidney*.

A poor man served by thee, shall make thee rich.—*Mrs. Browning*.

## THE CHURCH LAWYER

### Religious Faith And Land Titles

By Arthur L. H. Street

A DECISION of the Pennsylvania Supreme Court draws attention to the very important point that, although a majority of the members of a church might, under their plan of organization, have a right to modify governing religious doctrines of the society, there is no right to divert to a changed doctrine property that has been dedicated to worship according to the original doctrine, if even a minority objects. (*First Regular Baptist Church v. Allison*, 154 Atl. 913.)

From 1858 to 1923 the membership of a church at Indiana, Pa., dwelt in harmony. Then they split on Fundamentalism and Modernism. The Modernists were in the majority and adopted a new confession of faith variant from that existing when the church was organized. Upholding a suit at the instance of a Fundamentalist minority, to enjoin use of the church property in propagating the new faith, because the land had been dedicated to propagation of the old, the court said:

"Defendants, who are appellants here, contend that, since a Baptist church is of the congregational and not of the federated type, and there is no church judicatory to which property disputes in a particular congregation can be referred, they, as the majority of the membership, have the right to decide all matters which relate to the Indiana church property, and the other faction, being in the minority, must submit to that which has been so decided. This statement would be too broad even in the case of an unincorporated congregation. It is undoubtedly true, as contended by appellants, that 'each partic-

ular and individual [Baptist] church is actually and absolutely independent in the exercise of all its churchly rights, privileges and prerogatives'; but it is only when it is exercising its 'churchly rights, privileges and prerogatives' that the action of the majority of the congregation is controlling. If it attempts to pass that barrier, and to do that which is essentially nonbaptistic, it subjects itself, so far as property rights are concerned, to the supervision and control of a court of equity. . . .

"The deed, which was executed before the Indiana church was incorporated, conveys the land upon which the church is built to 'Lewis E. Freet and William Row, their heirs and assigns, in trust and confidence nevertheless to and for the sole and separate use, benefit and behoof of the members of the regular Baptist church and congregation as at present constituted in the village of West Indiana, Indiana County, Pennsylvania, and their successors in membership, while they adhere and hold to the belief, religious principles, doctrines and articles of faith as contained and set forth in the confession of faith of said church'. Under this limitation, appellants, though a majority of the members of the Indiana church, cannot legally divert the property to the 'use, benefit and behoof' of those who do not 'adhere and hold to the belief, religious principles, doctrines and articles of faith as contained and set forth in the confession of faith of said church,' and those who do adhere thereto, however small in number, may invoke the aid of equity to prevent its wrongful diversion."

#### THE HOUSE OF PAIN

Unto the Prison House of Pain none willingly repair—

The bravest who an entrance gain, reluctant linger there;—

For Pleasure, passing by that door, stays not to cheer the sight,

And Sympathy but muffles sound and banishes the light.

Yet in the Prison House of Pain things full of beauty blow—

Like Christmas roses, which attain perfection with the snow—

Love entering, in his mild warmth the darkest shadows melt,  
And often, where the hush is deep, the waft of wings is felt.

Ah me! the Prison House of Pain!—what lessons there are bought!

Lessons of a sublimer strain than any elsewhere taught;

Amid its loneliness and bloom, grave meanings grow more clear,

For to no earthly dwelling-place seems God so strangely near!

—*Florence Earle Coates*



"Sing, let us sing;  
For the life of the world, the love which begetteth our life, our Lord is song.  
Sing unto him, let us sing; for our Lord is song."  
Percy Mackaye.

## The Minister Of Music

By Ethan Bradley

**F**REDERICK JOHN GILMAN in his fine book—THE EVOLUTION OF THE ENGLISH HYMN, in a chapter on the Wesleys, says:

It is a significant fact that the sermons are forgotten except by the select few, while the hymns remain to bring daily inspiration, comfort, and refreshment to countless struggling souls.

Within recent years the general music of the church has been handled in rather a haphazard manner, but among the many changes that are rapidly coming is a recognition of the value of the hymn and its musical setting. One of the more important signs of the times is the trained Minister of Music, now found in countless churches. No longer can the pastor make a hurried selection of a hymn and announce "the first, third and fifth verses will be sung." The word of the Minister of Music is law in his domain.

Schools for the training of ministers of music are springing up all over the country—Westminster, at Ithaca, N. Y., with John Finley Williamson at the head; Union Theological Seminary School of Sacred Music, headed by Clarence Dickinson; Yale, with Henry Hallam Tweedy presiding; Boston University School of Religious Education, where H. Augustine Smith not only turns out the leaders but makes their hymn-books as well. These are only a few of the well-established schools which were not in existence a few years ago.

To a recent number of *The Church Monthly*, of Riverside Church, New York, Dr. Harold Vincent Milligan has contributed an interesting article in which he gives us snapshots of what the ministry of music has meant to that church. To quote Dr. Milligan:

In a church such as Riverside, where architectural beauty is developed to the highest degree, it is natural to expect that music also should play an important part in the service. The long centuries of association have identified Gothic architecture with religious worship, and the rhythmic lines of the nave, combined with the coloring from the glass, the graceful outlines of the carved stone and wood, make an instantaneous effect on all who enter the church. Even casual tourist-visitors, who stroll in from the Drive on week-days, are immediately

hushed and reverential as they step across the threshold. To provide music which will fit into such a setting and enhance the effect already produced for us by the architect, stone-carver and glass-maker, is a challenge to the taste as well as to the knowledge and skill of any musician.

In this church, however, the Ministry of Music had a good start before the new building was in existence. For some years it has been the custom of the congregation to set aside a special service consisting of programs entirely of music for Sunday afternoons. There was no spoken word except the benediction. In the announcement of the services it was explained that they were not regarded as concerts but as religious services.

So important in the life of the church have these musical services become that the organist has been asked to prepare Sunday afternoon services of music throughout this entire season with the exception of the first Sunday of each month, when the Communion service is held. Dr. Milligan says, "We cannot tell how often tired and harassed people have been comforted by these services where, as Dr. Fosdick says, 'We do not talk about our religion, we sing about it.'"

Another church where the Minister of Music, John T. Clough, ably assisted by Mrs. Clough, has made an outstanding contribution, is the First Baptist of Syracuse, N. Y. The music of this church is affiliated with the Westminster Choir School at Ithaca. Mr. Clough has organized five choirs:

The Adult	with 54 voices
The Chapel	" 40 "
The Young People's	" 60 "
The Intermediate	" 30 "
The Junior	" 40 "

Mr. Clough personally conducts the work of the three first-named.

The Chapel Choir is made up of people who are too busy to give the time for preparation for singing every Sunday. They rehearse once a week and sing once a month in the church. The Young People's Choir is made up of boys and girls of high school age. Mrs. Clough has in her Intermediate Choir girls of eleven to fourteen years of age, and in the Junior Choir boys and girls from six to eleven.

This minister of music is prepared always to supply the needs of his church. "Short notice" never flusters him.

We have all kinds of Sundays—why not establish a *Music Sunday* and let all the churches in every town and city throughout the country unite in preparing a great music festival? It would take place late in the season, perhaps shortly after Easter, so that there may be ample time for preparation.

Who will help to establish a *Music Sunday*? Let us hear from you.

One of our readers has asked for a selection of hymns from different denominations for "a night with great hymns" which he is planning for his church. The following suggestions may be helpful to other pastors.

### Congregational

O Master let me walk with thee—Washington Gladden (a dearly loved pastor of the First Congregational Church in Columbus, Ohio)  
O Beautiful for Spacious Skies—Katharine Lee Bates  
Our God our Help in Ages Past—Isaac Watts

### Presbyterian

Rise up, O men of God—William Pierson Merrill  
This is my Father's World—Maltbie D. Babcock  
(Two great pastors of the Brick Presbyterian Church, New York City)  
Where Cross the Crowded Ways of Life—Frank Mason North  
Stand Up, Stand Up for Jesus—George Duffield

### Methodist

Any of Charles Wesley's  
Are ye able, said the Master—Earl Marlatt (This is a young man's hymn and the young men of the country have accepted it eagerly)

### Baptist

Let the Most Blessed be my Guide  
He that is down need fear no fall (John Bunyan. Not much used but quaint and interesting.)  
Sweetly the holy hymn—Charles H. Spurgeon (The great London preacher)  
Father, whate'er of earthly bless—Anne Steele  
How Firm a Foundation—George Keith  
Blest be the tie that binds—John Fawcett

### Unitarian

Lord of all being, throned afar—Oliver Wendell Holmes  
The Voice of God is Calling—John Haynes Holmes



The God that to the fathers revealed his  
holy will—Minot J. Savage  
O then, sail on, thou ship of State—  
Henry Wadsworth Longfellow  
God of the earth, the sky, the sea—  
Samuel Longfellow

#### Friends

Dear Lord and Father of Mankind—  
John Greenleaf Whittier

#### Roman Catholic

Lead, kindly Light—Cardinal Newman

#### Episcopal

O little town of Bethlehem—Phillips  
Brooks

O Holy City, seen of John—Russell  
Bowie (The very popular minister of  
Grace Church, New York City, a fairly  
young man and one who is interested  
in every movement for the betterment  
of his city or of the world)

#### Church of Scotland

O love that wilt not let me go—George  
Matheson

#### Church of England

Forward: be our watchword—Dean Al-  
ford of Canterbury Cathedral

#### Lutheran

A Mighty Fortress is our God—Martin  
Luther

#### Ethical Culture

Hail the glorious Golden City—Felix Ad-  
ler

#### Jewish

Temper my spirit, O Lord—Jean Starr  
Untermeyer (Mrs. Untermeyer is a  
young poet and the wife of Louis Un-  
termeyer)

#### Early Christian

(It is of interest in making a study of  
hymnology to note the present day  
popularity of hymns of the early  
Christian church, such as the follow-  
ing:)

Shepherd of Tender Youth—Clement of  
Alexandria (220 A. D.)

Christian, dost thou see them—Andrew  
of Crete (660-732 A. D.)

O sacred Head, now wounded—Bernard  
of Clairvaux (1091-1153 A. D.)

Jerusalem the Golden—Bernard of Cluny  
(1145 A. D.)

Welcome, happy morning—Venentius  
Fortunatus (590 A. D.)

All Creatures of our God and King—St.  
Francis of Assisi (1181-1226 A. D.)

#### THE CHALLENGE TO THE HEROIC

Dr. Foakes-Jackson, in a recent book,  
has called much-needed attention to a  
feature in the life of the Early Church.  
Civil life in those days was safe and  
tranquil; those who wanted "ease and  
happiness" could have it. But there was  
one danger-spot—the Christian Church:  
join that and you took your risk of be-  
ing thrown to the lions. To that very  
fact, thinks Dr. Foakes-Jackson, may be  
traced, in no small measure, the aston-  
ishing growth of the Church in those  
centuries. *The Church became a centre  
of attraction for heroic souls, and as  
such conquered the world of that day.*  
On what other terms, I would ask, can  
the Christian Church conquer the world  
in which we are living now?

L. P. Jacks in *The Challenge of Life*;  
Doubleday, Doran and Company.

## Anthems Of Trust

Compiled by Rob Roy Peery

**TEXT:** "They that trust in the  
Lord shall be as Mount Zion,  
which cannot be removed."

Psalm 125.

"They that Trust in the Lord", by  
Adolf Frey (Oliver Ditson, 15 cents), is  
an anthem of moderate proportions with  
duet for soprano and alto. It is not  
difficult.

"Trust in the Lord", an arrangement  
by Max Spicker of Handel's Largo  
(Schirmer, 8 cents), is for mixed voices  
without solo parts.

**Text:** "Thou wilt keep him in perfect  
peace, whose mind is stayed on Thee."  
Isaiah 26.

"Thou Wilt Keep Him in Perfect  
Peace", by the Philadelphia composer,  
Dr. H. Alexander Matthews (Presser, 12  
cents), is a composition of deeply reli-  
gious spirit which will amply repay  
the effort required for its rendition.  
While not difficult in range and de-  
mands on the individual parts, the  
ensemble requires considerable re-  
hearsal.

Another setting of this text is by  
Wilson (Clayton F. Summy Co., 10  
cents) which employs soprano solo and  
is of medium difficulty.

**Text:** "God is our refuge and strength,  
a very present help in trouble". Psalm  
46.

"God Is Our Refuge", by Eric De  
Lamater (H. W. Gray Co., 15 cents), is  
for mixed chorus with organ accompani-  
ment; moderately difficult. There are  
no solos.

"God is My Strong Salvation", by  
Ferdinand Dunkley (Oliver Ditson, 12  
cents), is a moderately difficult anthem  
requiring a good baritone soloist. The  
text is not Scriptural.

**Text:** "The Lord is my strength and  
my shield, my heart trusteth in Him."  
Psalm 28.

A useful, easy setting of "The Lord Is  
My Strength" is by the eminent Cleve-  
land composer, James H. Rogers (Oliver  
Ditson, 12 cents). It is short and with-  
out solo parts.

**Text:** "The Lord is my strength and  
song, and is become my salvation."  
Psalm 118.

"The Lord Is My Strength", by Frank  
E. Ward (Oliver Ditson, 15 cents), is of  
medium difficulty, without solos.

An anthem, of this title, but with  
variations in the text, is by Geo. B.  
Nevin (Oliver Ditson, 15 cents). It

opens with a strong solo for bass, and  
reaches a fine climax with a choral  
harmonization of "Ein Feste Burg".

**Text:** "Blessed be the Lord my  
strength . . . in whom I trust." Psalm  
144.

"The Lord Is My Strength", by C.  
Whitney Coombs (Boston Music Co., 15  
cents), is of medium difficulty with bari-  
tone solo and organ accompaniment.

**Text:** "The Lord is my light and my  
salvation; whom shall I fear?" Psalm  
27.

There are many fine settings of this  
text. Among those less frequently heard  
are the works of Arthur W. Marchant  
(John Church Co., 15 cents) with solo  
for soprano and of medium difficulty;  
and a setting by Rollo F. Maitland (H.  
W. Gray Co., 12 cents) without solos  
and moderately difficult.

**Text:** "The Lord is my rock, and my  
fortress, and my deliverer . . . in Him  
will I trust." II Samuel 22.

"The Lord Is My Rock", by R. Hunt-  
ington Woodman (Schirmer, 12 cents),  
is not difficult and has no solo parts. It  
is short and employs considerable unison  
singing.

A setting of the same text, arranged  
by Gottfried H. Federlein from music  
of Louis Coerne (Boston Music Co., 20  
cents), has solos for alto and soprano  
with optional choral accompaniment in  
five-part writing. It is of medium diffi-  
culty.

#### THE POWER OF OUR THOUGHTS

If you would perfect your body, guard  
your mind. If you would renew your  
body, beautify your mind. Thoughts of  
malice, envy, disappointment, despond-  
ency, rob the body of its health and  
grace. A sour face does not come by  
chance; it is made by sour thoughts.  
Wrinkles that mar are drawn by folly,  
passion, pride.

I know a woman of ninety-six who  
has the bright, innocent face of a girl.  
I know a man well under middle age  
whose face is drawn into inharmonious  
contours. The one is the result of a  
sweet and sunny disposition; the other  
is the outcome of passion and discontent.

As you cannot have a sweet and whole-  
some abode unless you admit the air  
and sunshine freely into your rooms, so  
a strong body and a bright, happy, or  
serene countenance can only result from  
the free admittance into the mind of  
thoughts of joy and good will and se-  
renity.

Brian Brown in *The Dynamic Power  
of the Inner Mind*; Doubleday, Doran  
and Company.

# FOR FORWARD-LOOKING CHURCHES—

## FOUR TESTIMONIALS REGARDING THE FINANCIAL, SOCIAL AND MORAL POSSIBILITIES IN BOWLING AND BILLIARDS

"Our Bowling Alleys are a distinct social, moral and financial asset to our Church. Meeting in wholesome surroundings to play this clean sport, friendships are rapidly established. Strangers are brought into the church and become interested members. Two years to the day of our opening, we have repaid over 75% of their cost and from this Fall on we shall have a regular income of no small proportions. All this without one cent of expense to our church."

Rev. Charles W. Tedrahn  
Minister, St. Peter's Evangelical  
Lutheran Church, Chicago, Ill.

"Financially they are a splendid investment. Our income is sufficient from keeping them open five nights a week, to pay \$40 per month on the janitor's salary, provide a men's coach at \$30 and women's coach at \$25 for our athletic program, and in addition to take care of the upkeep of the alleys and our gymnasium."

Rev. John E. Simpson  
North United Presbyterian Church  
Pittsburgh, Pa.

"Bowling is unquestionably the most popular indoor winter sport today. This form of recreation provides opportunity for healthful and wholesome diversion for the largest number of people; old, middle-aged and young, and without any expense to the church. Bowling Alleys pay for themselves over and over again. We issued ten dollar notes, with interest. We were clear of debt in three years. And since then the Bowling Alleys, after paying for the annual upkeep, have been a source of income to the Church."

Rev. Harry Westbrook Reed  
All Souls Universalist Church  
Watertown, New York

"If a man can spend several dollars a week bowling on the church alleys, he can hardly refuse to subscribe to the work of the church. Here is one way of doing it; so that they rather like the treatment. Walden Alleys number only two and there is considerable talk of putting in two more. Boys in the church, to the number of at least four a year, are furnished with the opportunity to make enough pocket money to put them through school and thus ease the burdens of their parents."

Rev. J. D. Harley  
Walden Presbyterian Church  
Buffalo, New York

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# Three Dangers Facing Ministers

*By Frank Fitt, Grosse Point Farm, Michigan*

Mr. Fitt says that they are:

1. Secularization
2. Over-Occupation
3. Depression

EVERY worthy occupation has its privileges and its dangers. Whether a man earn his living as a plumber or as a physician he may serve certain ideals of immense social benefit and he may yield before certain pitfalls of temptation which limit or destroy his usefulness. To this general rule the profession of the ministry is no exception. No one has greater privileges in his career than the minister. No one can more quickly destroy the effectiveness of his effort. It goes without saying that one who is called into the direct and public service of Christ must be above the suspicion of flagrant wrong-doing. Any questionable behavior touching sex morality, any yielding to the craving for strong drink, any lust for material gain in stock-market gambling—any of these are sufficient to wreck a minister's career. We all know a few who have become castaways through such pitfalls. Fortunately they form only a very fractional percentage in our profession. Against such dangers there is hardly need for warning. But there are other dangers, at least three, which do not fall within the ordinary categories of public condemnation and which can seriously limit a minister's usefulness. Against these dangers there is need for warning.

## Secularization

The first of these is secularization. It is not easy to define this danger. It is the temptation of the minister to devote himself to activities and pursuits not directly related to his calling in such a manner as to weaken his influence as a spiritual leader. This danger has become all the more real in a time like our own when, with the approval of all, most ministers no longer seek to be set apart from other men with a special uniform and a special tone of speech. The tendency is for the minister to be a man among men. The danger is that the minister may go too far. A short time ago a friend invited me to sit in as his guest at the weekly gathering of an international luncheon club. It was a very jovial gathering and everyone called everyone else by a nick-name which was worn on a huge badge at the coat

lapel. There was a great deal of cheerful singing and then a general demand that the Rev. Mr. Blank, minister of one of the local churches, lead in a certain well-known song. He willingly obliged and we sang with gusto. In the course of his effort as song-leader this minister pranced around among the tables, pulled his face into a series of amusing contortions, yelled at the top of his voice and generally made a jackanapes of himself. It was all very funny and he put the song over with a lot of "pep." As this was going on I could not help feeling that it was a cheapening process for the minister himself. The next day some of those men whom he led in singing might be sitting in some bereaved home as he conducted a funeral. Inevitably they would remember his clownish antics on the previous occasion.

In giving this example of what I believe to be a subtle danger facing the ministerial profession today I do not imply for a moment that a minister should not belong to a weekly luncheon club in which all other members are laymen. Such a membership may be a means of grace in proving how human his sympathies are and in establishing deep and lasting friendships with his fellow-townsmen. But I do imply that no minister gains the respect of others or increases the power of his calling by acting as a comedian and a contortionist in leading a popular song. Perhaps this is an extreme case; but other instances will occur of ministers who, in order to prove what good fellows they really are, lose their sense of proportion. There is the minister who, from early May until late October, allows himself to play golf two, three or four times a week. There is another minister whose parish is not far from attractive trout streams, and he cannot resist the appeal of his friends on altogether too many fishing trips in the course of a year. This is the danger of secularization. It comes in a clever disguise; but it carries a dagger in its hand and it is ready to strike from behind at any time.

## Over-Occupation

A second danger is over-occupation. This is particularly the danger of

younger men who have been in the pastorate less than ten years. And any minister is all the more likely to become the victim of this danger in a period like our own when the work of the ministry is not so specialized as formerly. What is over-occupation? It is the blunder of attempting to do too much in the service of the church. It is far more creditable for a minister to be ensnared by over-occupation than by secularization; but the former will harm his work as much as the latter. Picture the young graduate of the theological seminary as he takes up the work of his first pastorate. There are the sermons and addresses to be prepared, the people to be called on, the meetings to be attended, the letters to be written and to be answered. In addition, if the young minister possesses charm and ability, outside agencies, all of them worthy will claim his help.

Within a few years he finds himself on literary and hospital boards, on numerous committees, on extra responsibilities of all sorts. He is over-occupied. He has spread himself over too much. He has no margin of time left for the essentials of his task. His message on Sundays is pitifully thin. Unless he readjusts his activities and interests he will succumb to his danger. Some years ago an insurance man connected with my denominational fund astonished me with the information that an alarmingly high percentage of ministers passed through some form of nervous breakdown around thirty-five. He added that it was caused by over-occupation. Since then a book by a psychiatrist has confirmed his statement.

Curiously enough, there are cases in which over-occupation is brought on by laziness. Perhaps this applies to the older rather than the younger men. A minister will be too indolent spiritually and intellectually to grapple with the necessary study and concentration which preaching involves. He will not subject himself to the method and discipline of steady, unflagging pastoral calling. Instead he follows the line of least resistance and, as an excuse to himself (what psychologists call a defense



mechanism), he busies himself from morning until night with unimportant odds and ends. The result is always ineffectiveness. No man can deliver week after week a vital spiritual message unless he has learned not to scatter, but to direct, his energies.

### Depression

The third danger is related to the other two. It is the danger of depression. There are two forms of depression and with the first I have no concern. This is the form of depression which comes to all of us at times when we think of the sin and suffering of mankind. The millions who are dying in the Chinese famine, the millions in our own land and in England and in Germany who want work and cannot obtain it, the rise of crime, the graft in our great cities, all the entrenched evils of our civilizations, these realities come to us overpoweringly at times with saddening effect. But there is another form of depression which comes to the minister. It is the depression arising out of self-pity. He believes that he is not appreciated. He feels that he is baffled by the difficulties of his parish. He thinks that he has reached the end of his usefulness in that particular field. And so he begins to spend a considerable share of his time in working out approaches to some other position. Instead of bending his energies to recover his lost ground and develop what lies close to his hand he yields to his desire for escape. If many ministers today are restless in their parishes it is because they have been gripped by the demon of depression.

God forbid that anyone should blame these unhappy ministers! In too many instances they are the helpless victims of conditions beyond their control. So far as I know not one of the large Protestant groups has worked out a plan of individual analysis by which round pegs can be placed in round and not square holes. That development is bound to come soon and will be of immense help. Then, too, since the World War our denominational leaders have committed the fatal blunder of introducing so-called efficiency plans for raising money and putting on special programs in the local parish with pace-killing effect. It has over-burdened the minister and drawn him away from his chief task. That folly has about expended itself. Since the depression the denominations have been compelled to cut down their very high overhead of administration. From now on the minister will be allowed more peace from headquarters. Another hopeful condition for the harassed minister is the attention which theological seminaries are paying to psychiatry. The younger men can take advantage of the wise instruc-

(Now turn to page 274)



## Proverbs XXII. 6.

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# Is This A Superstitious Generation?

By Frank H. Ballard of Bristol, England

TO write about superstition is by no means easy. There is to begin with the difficulty of definition. There are people who describe as superstitious all beliefs and practices with which they do not agree. Superstition, it has been said, is but the nickname we give to beliefs our prejudices do not permit us to share. That will rule out for some most of the things that interest readers of *Church Management*. It will rule out prayer and the bulk of theology and religion. What, indeed, will it not rule out? I have heard people speak of the superstition of progress and the superstition of democracy and the superstition of monarchy, and am prepared to hear others speak in a similar way of every conceivable thing.

But I propose to write this article not as a philologist nor as a cynical sceptic but as a common-place person using words in a common-sense way. In common parlance we know what we mean by superstition: We mean credulity, belief in the unreal, love of the magical and the merely strange and spectacular. And in every generation that is not hard to find. When Paul visited Athens the first thing he wanted to say, according to our Authorized Version, was that the citizens were "too superstitious." I know that this is toned down in other versions and I find that a good commentator says that the Apostle opened his speech with a compliment to the religiosity of the Athenians. It is an ambiguous word and might mean several different things. I shall not claim that the Authorized Version is right—it would hardly accord with Paul's usual method of approach to an audience—but I do say that it would have been true to fact if the Apostle had started like that.

Athens was reputed to be a place of learning, but its fame rested on what it had been, not on what it then was. Athens had been the head and center of the splendor of Greece. It was full of memories of Pericles and Herodotus and Anaxagoras and many other giants of the mind. But the Athens that Paul visited was only a poor, pale copy of the original. It lacked substance and seriousness, though it did not lack a superficial interest in theories and persons, especially in anything that possessed the spice of novelty. There were no great convictions amongst the dilettanti, and for that very reason they were ready to give a hearing to any strange doctrine and had no objections to altars erected



Frank H. Ballard

to gods, known and unknown. There were more gods in the streets of Athens, some one has said, than there were men.

Not that Athens was in this respect unique. It was the same in Ephesus and Corinth and Antioch—in fact in the whole Roman Empire. Magicians flourished everywhere and men lived in constant fear of unseen powers and magical influences. This is true even of the Jews who had their charms and spells and balms and had them in their medicine not less than in their religion. The poor woman of the gospel story is not the only one who suffered many things of many physicians, spending all she had and being in the end not better but worse. Superstition abounded in city and village, amongst poor and rich, and sorrows increased in consequence.

But I must not pillory an ancient civilization, for the same things are common enough in our own country and in Christian times. The Venerable Bede thought that the scrapings of Irish books put into water were a cure for snake bites. Credulity has rarely flourished more than at the tomb of Thomas à Becket, to which pilgrims flocked from all over this country and where innumerable cures were said to have been wrought. Those who have read the books of Mary Webb, especially *Precious Bane*, with her powerful descriptions of rural life in Shropshire will remember the terrible story she tells and the sad pictures she paints, including the curse of the hair-lip. Mr. Gaskell tells of things almost as bad, including the roasting alive of a cat so that its cries might compel the powers of darkness to fulfil the wishes of the executioner. It reminds us of Africa, though it is not as bad as what Mary Slessor told us about the belief that when twins are born the father of one at least is an

evil spirit and that one must be a monster—not as bad as what Mabel Shaw has told us about the fate of children if their top teeth happen to come before their bottom ones.

Now it is a common assumption that all these dreadful things have been cleared out of our modern life and that we owe the deliverance to the scientific movement. But is it really so? Bishop Barnes tells us that England during the last 70 years has become progressively less religious and more superstitious. Dean Inge seems to agree with him. Here are three typical sentences from his pen: "It is quite unnecessary to go to Australia or Central Africa to find the savage; he is our next-door neighbor. The mentality of the stone age exists on our platforms and in our pulpits. There is no superstition too absurd to find credence in modern England; fetishes and tabus dominate London drawing-rooms." This is strong language. But perhaps the Dean had just been reading popular newspapers; if so, he may be excused. Not long ago I read in a very popular English daily an account of a royal wedding in Roumania and I was gravely assured that the omens were bad. For one thing a candle fell from the altar while the marriage service was being held. For another thing a moth flew around the bride's head during the solemn ceremony. Could anything be more unlucky? Could there be any good future for the young couple after so bad a start? Or perhaps the Dean had been reading anecdotes from the race-course. I remember how one of the Copec Reports suggests a connection between the craze for gambling and a recrudescence of superstition. "The gambler speaks of his luck 'being in' or his luck 'being out.' . . . He is easily affected by unexpected happenings. A dream suggests the name of a horse, or indicates to him that he should leave the races of that day severely alone. There is scarcely any phase of gambling untouched by this type of superstition."

These are serious words and invite further investigation, but I want to speak now of the increase of superstition in religion. There has always been some, and often there has been much. One could say much, for example, about the abuse of the Bible by misguided piety. The book itself as a material thing has been supposed to possess sacredness—that is why at the consecration of a bishop the

(Continued on page 274)

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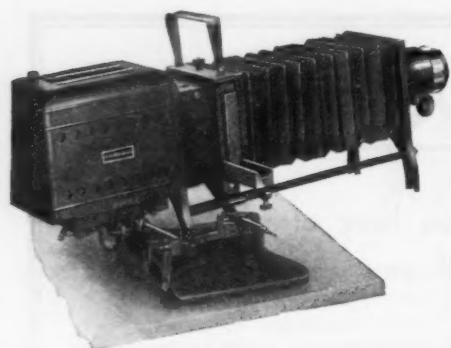
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# BAUSCH & LOMB

### Three Dangers Facing Ministers (Continued from page 271)

tion which enables them to ward off attitudes of mind and methods of behavior which lead inevitably to unwholesome depression.

#### The Remedy

These three dangers of secularization, over-occupation and depression are related to one another. The root-cause in each case is the same. If we can find the root-cause we can find the remedy. What is the root-cause? I believe it to be a failure to define and to adhere to the objective of the ministry. What is that objective? Let me quote some words by the late Professor Harnack to his theological students at Berlin: "There is only one relation and one idea which you must not violate, and in the face of which all others are only transient wrappings and vain show; to be a child of God and a citizen of His Kingdom and to exercise love." That might apply for any Christian; but it applies particularly for those who are set apart as stewards and watchmen and messengers of God.

Implied in this objective is the minister's traditional work of preaching with its careful preparation and pastoral calling with its sympathetic insight. Before, behind and within all his work is the purpose to express the Kingdom and win men for its ranks. There is the objective. Whatever helps that objective is worthy. Whatever detracts from that objective is merely a waste of time and effort. Surely that is a principle by which we may test our work and avoid the dangers which so easily beset us. If we can hold to that objective we shall not lower our dignity and worth, we shall not engage feverishly in secondary activity when primary thinking and praying are needed and we shall not lose courage no matter how great may be the obstacle in the way.

### Is This a Superstitious Generation?

(Continued from page 272)

Gospels used to be placed on his head, so that the Spirit might be communicated. In the Middle Ages it was believed that a Christian would be able to resist temptations to worldly lust if he had the gospels hung by a cord around his neck. That is to say, the book itself had the value of a charm or a talisman, like charms worn by pagans in Africa. These material ideas of sacredness, together with many other superstitions, were largely swept away at the Reformation (which is now reviled in so many quarters). But many strange notions survived and multiplied and flourish around us today. The idea, for example, that the Bible is in every way perfect and is to be trusted absolutely in its smallest detail and re-

verenced till the end of time as the exclusive Word of God is a superstition that will not bear examination. It is a mischievous idea, too, because it starts people off on all sorts of false quests and leads them into all sorts of impossible positions. It leads some people to say that they must not work for peace, and an all-round reduction in armaments because the Bible says that there always will be wars and rumors of war, and, therefore, to support the League of Nations or the Kellogg Pact is to work against God. Perverse logic! It leads some people to believe that the English-speaking people are the lost tribes of Israel. It leads others into wonderful calculations, based, in the main, on Daniel and Revelation, from which they predict many things and especially the end of the world. One would have thought that the discouragement of constant failure would have prevented such occupations, but the foibles of human nature are not so easily cured. I am afraid the Bible will still be discredited by a great many people who believe that they reverence it.

Then there are what I may call the superstitions of the altar. Long before Christianity arose men were preaching that by the performance of physical acts spiritual effects could be attained. It was one of the things proclaimed by the Greek mystery religions which were so popular about the time Paul and his colleagues were evangelizing the Gentile world. There was not a word of this in the teaching of Jesus, but gradually a crude sacerdotalism developed within the church and ritual acts to produce magic results became common. It blossomed forth eventually as orthodoxy and it became possible for Jesuit priests in heathen communities "to baptize dying infants surreptitiously (by unobservedly flicking a few drops of water over the infant's face, and simultaneously whispering ego be baptizo, etc., while apparently engaged in conversation with the parents) for the purpose of adding as many souls as possible to the Kingdom of God." It was against such ideas as these, manifestly foreign to the mind and purpose of Christ, that the Protestant Reformers revolted. Some were more thorough-going than others, but even the Anglican Church hit hard at such doctrines as Transubstantiation, which in Article 28 is referred to as "repugnant to the plain word of Scripture, overthroweth the nature of a sacrament, and have given rise to many superstitions."

But it looks as though that battle will have to be fought again. The Bishop of Birmingham is already in the thick of it, and the alarming thing is that he is engaged, not with Roman Catholics, but with the Primate of his own church. And there is this further alarming thing that a large body of opinion in the Episcopal

(Now turn to page 287)

# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### *The Church*

**The Present Day Summons to the World Mission of Christianity**, By John R. Mott. Cokesbury Press. 325 pages. \$2.50.

The dean of missionary authorities, John R. Mott, issues a challenge for the world-wide expansion of Christianity which must be met to preserve civilization for all of us and which will be met just as was that stirring appeal of 1910 in his *The Decisive Hour of Christian Missions*. This volume contains the Cole Lectures of 1931 delivered at Vanderbilt University. They embody Dr. Mott's interpretation of the findings of the 1928 Jerusalem Conference on Missions and his clear and pointed analysis of the situation in foreign missions today.

The author presided at the Edinburgh (1910) and Jerusalem (1928) conferences on missions and in each case has found it possible to publish his reactions. The findings of the Jerusalem conference are included in exact form in the appendix. For those who are interested in pursuing any of the contentions of Dr. Mott in greater detail there is a bibliography of more than forty pages.

After opening the treatise with a chapter on World Trends, the author takes seven chapters to issue the summons of rural life, of industry, of race, to share, to serve, to cooperate, of the living message, and the summons to the home base. The final chapter on "The Leadership for this Momentous Day" contains Dr. Mott's plea for a venturing in this great field, not through human strength alone, but conscious of the great divine purpose and power which eternally aids mankind in its true and valuable quests.

This book should be widely read. We trust that many official leaders in local and denominational groups will be stirred to greater zeal and activity to give to the world, not a philosophy or theological system, but glad tidings of the Gospel which Jesus came to bring for all mankind.

R. W. A.

**Missions Matching the Hour**, By Stephen J. Corey. Cokesbury Press. 185 pages. 50 cents.

This book by the President of the United Christian Missionary Society of the Disciples of Christ, embodies material of an earlier book designed especially for ministers and was written with a view of "making that material available for laymen, women, and young people." Dr. Corey has succeeded admirably in his purpose, for *Missions Matching the Hour* is interesting reading. And it brings to the reader in a popular and easily grasped fashion the gist of the discussions of the International Missionary Council which was held in Jerusalem in 1928.

The author frankly faces the fact that today missions are under fire and points out the reasons. This hostility so far from being a deterrent to the church should be construed as a challenge. He then takes up the various criticisms of missions and in a convincing way disposes of them. In succeeding chapters he discusses the challenge of secularism, abiding aims and motives, the testimony of results, and Jesus in the world's mind today. The last chapter points out the fact that "the church of Jesus Christ imperatively needs a world field in order that it may have life and power for itself."

*Missions Matching the Hour* can be heartily recommended for mission study groups. They will not only find it informative but also interesting and inspirational. If it could be placed in the hands of laymen it would have a salutary effect upon missions. As an aid to study classes an analysis precedes each chapter. The book closes with a short bibliography.

C. R. B.

**Will America Become Catholic?**, By John F. Moore. Harper and Brothers. 252 pages. \$2.00.

It is comparatively seldom that we find a candid, fair and convincing discussion of this subject. Dr. Moore's book, however, is neither propaganda nor denunciation. It is primarily a scholarly discussion of the question propounded in its title. The author deserves high commendation for his exhaustive research work. He has availed himself of both Protestant and Catholic sources and shows exceptional ability in making valid inferences from the data at his command. Among the subjects discussed are "The Immigrant Catholic," "The Celibate Catholic," "The Church and Birth Control," "Mixed Marriages," "The Declining Birth Rate" and "Leakages from the Church."

In the chapter on "Leakages from the Church" he gives facts which are evidence of the untruthfulness of the thread-bare statement that if a child is exposed to the teaching of Catholicism during the first seven years of his life he will always be a Catholic. It is surprising to read an excerpt from a Catholic paper to the effect that "The fallaways and nominal Catholics and descendants of once-Catholic families are probably as numerous as the practicing Catholics in this country." The chapters on "Catholic Evangelism" and "Converts to the Church" contain much illuminating information, especially in regard to the intellectuals in England and on the continent who have become converts to Catholicism.

Dr. Moore's verdict as expressed in the last chapter would be hard to confute. His book as a whole is the best discussion extant of a topic in regard to

which there is considerable confusion on both sides of the house.

L. H. C.

**The Church in the Modern World**, By G. Stanley Russell. Richard R. Smith, Inc. 179 pages. \$2.00.

James Russell Lowell once wrote the sententious words, "Every man is the prisoner of his date." This is one of the tragic truths of human existence. All of us to a greater or less degree are limited by the ideas and prejudices of our own day. This does not mean, however, that it is impossible to keep step with the march of progress. *The Church in the Modern World* is a book which should be especially valuable to those desirous of keeping in contact with the currents of modern thought and life.

The chief value of this work is synthetic. It is well-written and contains much food for thought. It is not radical but intelligently modern. Occasionally the reader finds some ideas to which he is inclined to take exception. For example, the comment on William Cowper's hymn "There is a Fountain Filled with Blood" may contain some truth, but taking it in its entirety, it is highly unfortunate. The chapter on "The Church and the Bible" contains a wealth of illuminating matter in a small space. This, however, is true of most of the chapters of the book. The volume also deserves commendation for its practicality. It deals with concrete issues in a comprehensible way. For the man whose budget does not allow him to buy many books this one can take the place of a dozen more detailed works.

L. H. C.

### *Education*

**Young People's Relationships**, By Dr. Benjamin S. Winchester. 67 pages. Pilgrim Press. 75 cents.

This valuable pamphlet is issued under the auspices of the Conference on Preparation for Marriage and Home Making. It is designed to guide the leaders of young people. It is suggested that it may be used in summer conferences and in study groups in churches. In the making of the manual, representatives of the Federal Council, denominational leaders, the American Social Hygiene Association, the Y. M. C. A., the Y. W. C. A., and the American Eugenics Society, as well as the Inquiry, participated.

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J. E. R.



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**How Big is Your World?** By John L. Lobinger. Pilgrim Press. Price of leaders' book, 75 cents; pupils' book, 60 cents.

These manuals are intended as a guide for young people of high school age who wish to enlarge their understanding of the world. They are filled with suggestions of projects in world friendship. The manuals do not lay out a course of study. They do not contain lessons to be learned nor even suggestions for class sessions. Rather an enterprise is outlined which leaders and pupils may plan together and carry through to completion.

In both books there is much of source material on race and international friendship. The pupil's book contains many blank pages for recording the group activities and his personal share in them. J. E. R.

**Making Choices**, By Lydia C. Perin, and **Becoming Christian Citizens**, by Elvin Holt Fishback. Westminster Press. Teachers' edition of each course, 60 cents; pupils' edition, 35 cents.

These pamphlets bound in heavy red paper are new courses for Intermediates in the week day church school with an edition both for the teacher and the pupil.

*Making Choices* is a series of biographical studies. Men and women who gave their lives in high Christian adventure, such as David Livingstone, Clara Barton and Marcus Whitman. There is one chapter devoted to Aaron Burr, a man who made wrong choices.

*Becoming Christian Citizens* discusses what it means to be a citizen; the things forefathers gave us; having regard for law and order; and the importance of peace time activities.

Churches looking for inspiring week day school material will find in these two courses just what they are seeking. J. E. R.

**Tarbell's Teachers' Guide to the International Sunday School Lessons for 1932**, By Martha Tarbell. Fleming H. Revell Company. 432 pages. \$1.90.

**The Lesson Round Table, 1932**, edited by Richard D. Dodge. Cokesbury Press. 352 pages. \$1.25.

A young man recently approached me about organizing a Bible Study class in Sunday School. When reminded that they were studying the Bible in the Sunday school, he replied that they were not getting much knowledge of the Bible. I felt that this young man was rather vague in his ideas of what to expect from the study of the Bible; but knowing the kind of teaching that goes on in some classes in our Sunday schools, I was not inclined to resent the implications of his request.

Teachers who make industrious and intelligent use of Tarbell's Teachers' Guide will have at their command a wealth of material for making the Bible live in the minds of their pupils. Under each lesson there are divisions given to explanations and comments, light from oriental life, the historical and geographical background and suggestions to teachers. Then follow two lesson helps, one for young people and adults and another for intermediates and seniors. Miss Tarbell is a scholar of the Bible who writes out of long experience as a successful Sunday School teacher.

The Lesson Round Table pursues an entirely different method in presenting the lesson. Each week the topic for that Sunday is discussed by a man who is a specialist in that particular subject. Each week, therefore, one gets the viewpoint of one of the outstanding leaders in religious thought in the country. The aim is to make the interest "pupil-centered." And the lessons are practical, down where people live, so that the material given can be used in building character and in making a new world.

Both of these books, because of their differing viewpoints in the presentation of the lesson, deserve a place in the library of every Sunday School worker.

C. R. B.

**Education in the Christian Religion**, By John W. Shackford. Cokesbury Press. 200 pages. \$1.50.

Mr. Shackford has written in clear and non-technical language an interesting and stimulating estimate of the aims and methods of Christian education. It is rather disappointing, however, that the volume so largely reworks old material and does not afford much original suggestion for those who know and admit the validity of the author's generalizations, but who are seeking power, inspiration, and increased effectiveness in a very definite task.

Christian religious education seeks to produce Christian personalities equipped for effective Christian work in society, and it also seeks to remake society. Religious experience should be regarded as normal in personality. Education, moreover, is growth—which is more than increase in size. Religious education works through religious living and proper interpretation of the meaning of life. The church, the family, and small groups all play their part in personal and social development.

Christian education must include the adults. It must urge the individual to keep striving for ever greater goals. The author places in the life and message of Jesus, and in the cross, the central inspiration and guide of education in the Christian religion.

The volume presents many sound and suggestive ideas, and should prove of deep interest to all who are concerned about Christian education, but it would have been more useful and effective if it had been more detailed and analytical in its treatment of the subject.

R. K. M.

**Studies in Religious Education**, By Philip M. Lotz, editor, and L. W. Crawford, co-editor. Cokesbury Press. \$3.50.

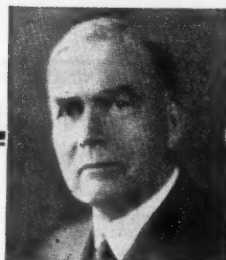
This is a large volume. It is almost a one volume encyclopedia on religious education. The book contains twenty-nine chapters, each written by a specialist in his own field. A pastor, therefore, who wishes to have the latest point of view in regard to almost any aspect of religious education will find it here. The reading of many of the chapters is almost equal to reading the digest of a single volume.

Among the best chapters are one on "An Underlying Philosophy for Religious Education" by Dr. Georgia Harkness of Elmira College, one on "Aims and Motivation of Religious Education" by Dr. G. Walter Fiske of Oberlin, and one on "The Sunday Church School" by Professor Harold J. Sheridan. This book



IT is my conviction that Dr. Mott has done a monumental service in this volume. It has to do with those things which endure. Only he could have written such a book. It is the fruits of his unique and altogether unmatched travel and study in the interest of Kingdom development, across a period of forty years.

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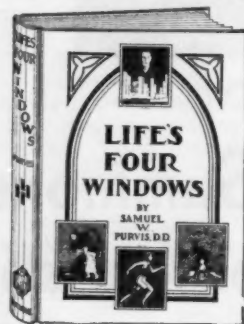
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was planned as a text book for the use of students. Most of the writers are teachers of religious education in colleges, universities or theological seminaries. At the close of each chapter are suggestions for further study and a very complete bibliography.

While the publishers hope that this may be adopted as a text book, it seems to the reviewer that the price and the size make it prohibitive for such a purpose. It is, however, almost invaluable as a reference book.

J. E. R.

**How Would Jesus Teach?**, By David R. Piper. David C. Cook Publishing Company.

This slender volume by one of the editors of the David C. Cook Publishing Company presents on the whole a helpful point of view. The author says, "This little book is written in the conviction that Jesus is still today the greatest authority on teaching His own religion." He thinks that instead of turning to Coe or Bower or Athearn or Vieth for the objectives of religious education, we ought in the first instance to turn to Jesus, Himself.

The book points out how most methods of teaching which are thought to be modern are really exemplified by the Master Teacher.

J. E. R.

**Worship in the Sunday School**, By A. W. Martin. Cokesbury Press. 75 cents.

This is the finest single volume on This book is a personal testimony of a faith in miraculous healing. The author has gone to the Bible to substantiate his faith and distinguish between the true and the false. The viewpoint is conservative.

R. W. A.

## Worship and Prayer

**Church Worship Book**, By Charles W. Merriam. The Pilgrim Press. 208 pages. \$2.00.

**Pulpit and Parish Manual**, By Henry Hallam Saunderson. The Pilgrim Press.

**Worship Services for Young People**, By Warren Wheeler Pickett. The Pilgrim Press. 58 pages. Fifty cents.

**Creative Worship**, By Howard H. Brinton. George Allen and Unwin, Ltd.

These four books dealing with worship should be reviewed in the same paragraph. *The Church Worship Book* contains fifteen orders of worship, sixteen services for the church year, three brief orders of worship, and eight evensong orders suitable for vespers or evening service. The author is now the pastor of the Park Congregational Church, Grand Rapids, Michigan. They are all worth while, but it is to be regretted that the Good Friday service is planned around the Lord's Supper.

*The Pulpit and Parish Manual* is a volume for every service the minister renders. It contains suitable and original orders of worship and prayers, forms for occasional services, and a fairly complete form with supplementary readings for funerals. No wedding service is included in this volume.

*The Worship Services for Young People* offers a mighty fine appeal. These services can be used not alone in young people's meetings, but at services which are conducted by young people. They are written around vital topics, such as God in Nature, God in the Bible, God in the Daily Round, and similar themes. The worship rises to God on the wings of poetry, prayers and music.

*Creative Worship* consists of the Swarthmore lecture of 1931. It is a statement and defense of the Quaker theory and practice of worship. While the lecture was delivered in England the lecturer is the professor of religion in Mills College, California.

W. H. L.

**The Path of Prayer**, By Samuel Chadwick. The Abingdon Press. 133 pages. \$1.00.

**Life's Great Adventure: Prayer**, By Solomon Cleaver. Richard R. Smith, Inc. 163 pages. \$1.50.

Unquestionably one of the most urgent needs of the church today is that professing Christians spend more time in prayer. These books by Principal Chadwick and Mr. Cleaver are designed to bring about that desirable end.

*The Path to Prayer* is an intimate revelation of Principal Chadwick's own experience with prayer. He does not discuss the philosophy of prayer. It is not his purpose, so he says, "to discuss the problems of prayer. We are seeking to learn how to pray and barren speculations have nothing to teach us." The book, however, is not a manual of devotions. Such books the author regards of doubtful value for use in one's private devotions. His custom is to take only the Bible with him into the secret closet. And his book is deeply rooted in the word of God.

*Life's Great Adventure: Prayer* is another book which the author sets forth as the product of experience. Part I



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is an exposition of the Lord's Prayer and consists of four chapters on "Why?", "How?", "What For?", and "The Consummation." Part II is devoted to "What Prayer Is and Does." This, according to the author, is the solution of life's problems, a method of meeting our personal needs, and God's gift to us for helping others. A number of illustrations of answered prayer are given. Some of these, we suspect, will raise more questions about prayer than they solve.

C. R. B.

### Doctrinal

Jesus and the Gospel of Love, By Charles E. Raven. Henry Holt and Company. 448 pages. \$3.00.

"Our gravest difficulties arise from misunderstandings of their faith by Christians. Religion is still too often identified with the institutional, dogmatic, and ethical systems derivable from it and involved in it; it is itself an activity of the whole personality, and cannot be fully expressed by less than the whole self: it is a way of life and the saint is its apologist more truly than the ecclesiastic, or the theologian,

or the moralist; it is the indispensable condition of fully developed character." In this strikingly progressive spirit and lucid style Canon Raven challenges Christian thinkers to reduce their religion to its very essence.

Following the Church Fathers, Justin and Clement, the Chaplain to the King maintains, that the true defence of Christianity is its interpretation. It is not the encasement of this religion in some form of thought or theological system which gives it additional prestige or even adequate expression. The author is confident that a simple yet true inter-



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Illustration used by the Walnut Street Baptist Church, Louisville, Ky., Findley F. Gibson, Pastor, in a series of sermons on the home

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While the book will prove to be an excellent source book for the scholar it will also be of value to the thoughtful layman. R. W. A.

**Christian Freedom**, By William Malcolm MacGregor. Harper and Brothers. 392 pages. \$3.00.

There is no place where we can come nearer to the life and teachings of the great Apostle to the Gentiles than in his Epistle to the Galatians. Ramsey calls it "the most remarkable letter that was ever written," and Schmiedel speaks of it as "the charter of freedom not only from the Mosaic Law, but from every yoke imposed on religious life as an external condition of salvation." It is this New Testament classic which is the basis of Principal MacGregor's noteworthy work.

The volume is based on lectures which the author delivered to popular audiences in Edinburgh and Glasgow, and though they have been expanded and furnished with illustrative notes they have not lost their original characters. The book was first published in 1913, but the outbreak of the war interfered with its securing the recognition which it deserved. Although the lectures are derived from an interpretation of the Epistle to the Galatians, the work is not an exegesis but a discussion of the relation of individualism to institutionalism and of freedom to conformity and authority.

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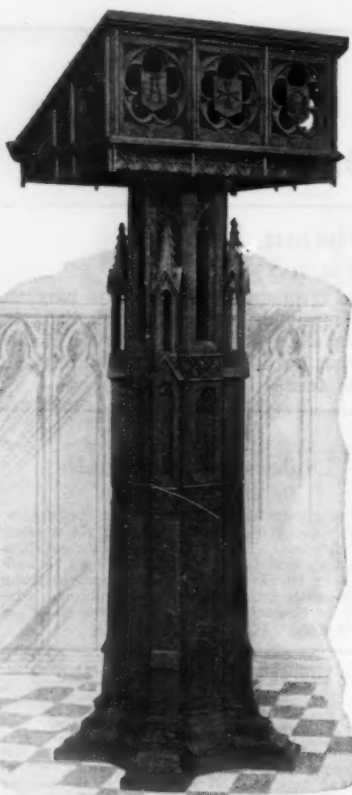
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**Ways of Believing.** By Miles H. Krumbine. Harper & Brothers. 156 pages. \$2.00.

Dr. Krumbine is not alone the author of this book but the editor of the series in which it appears. The publishers call this series, "Living Issues in Religion." The author is the pastor of Plymouth Congregational Church of Cleveland, and is recognized as one of the outstanding thinkers among the clergy today.

In this book he undertakes to analyze the present day religious maze. He finds that the historical view of the Scriptures have destroyed the old conceptions of man and God while modern science have played their havoc with dogma. His pen is keen and scintillating, and he goes at the task as a skilled physician seeking to find the source of disease. His job of analysis is good. The cutting is sure. The infection is laid open.

But as far as this book is concerned the sore is still open. One enjoys the chapters as he reads, but closes the book with a spirit of discontent. For the author has little of a positive nature to offer except the injunction that one keep an open mind. Perhaps we are asking too much of a single book. Perhaps the other volumes of the series will attempt to point out the steps of theological reconstruction. But the conclusion of the reading forces itself upon the reviewer. Here is another book which tells the world where to get off at while the desperate need is for some one to help it to get on.

W. H. L.

### Social Import

**Social Progress and Christian Ideals.** Edited by W. P. King. The Cokesbury Press. 360 pages. \$2.25.

This volume has been prepared in four parts by four competent authors who have lived close to social progress and have preserved their Christian ideals. The first part of the volume is written by Dr. James Myers, the industrial secretary of the Federal Council of Churches of Christ in America. Dr. Myers has written five chapters dealing with the historical perspective of social progress from the conception of Jesus' ideals through ancient and mediaeval social conditions to modern conditions.

Alva W. Taylor, professor of social ethics at Vanderbilt University and the editor of "Social Times," has written the second part in five chapters dealing with "Obstacles to Progress." He discusses the relation of religion and social science and the church and social reform.

Part three has been written by the editor of the volume, William P. King, recognized consultant on social problems. Dr. King has discussed "Conditions of Social Progress" in three chapters pleading for an adequately spiritual interpretation of the universe and a saner estimate of values. He also suggests some very excellent guiding principles.

The "Forecast of Social Progress" has been prepared by Dr. Howard E. Jensen, professor of sociology in Duke University. In his three chapters he leads through much disillusionment but does not end in despair. The bibliography which includes detailed information about each volume quoted in the entire work is very valuable. This work should become a standard reference work for personal and public libraries.

R. W. A.

**The Personality of Criminals.** By A. Warren Stearns, M. D. Beacon Press, Inc. 146 pages. \$2.00.

The author writes from a very thorough background. He was formerly psychiatrist of the Massachusetts State Prison and is now dean of Tufts Medical School and commissioner of the Department of Correction for Massachusetts. After tracing out historically the determining factors of normal conduct, Dr. Stearns classifies those who do not conform and indicates the various phases of attempts to control crime in the past and present. He supplies a great many case studies in support of his contention that the scientific method is badly needed in the treatment of the criminal. The book is invaluable for all those who desire carefully prepared information regarding those who cannot conform to the law. There are a number of thoughtful suggestions about the control of crime.

F. F.

### War

**They That Take the Sword.** By Esme Wingfield-Stratford. William Morrow & Company. 424 pages. \$4.00.

This book lifts the entire movement for peace out of the propaganda class and gives it the standing of history and scholarship. Its roots go deep into the annals of humanity, its breadth is as great as the dreams of Christianity. Wingfield-Stratford attempts to show through the volume that man is by nature a peaceful animal and that war is the intruder breaking in upon his peace and dissipating his strength. Man caught in the web of war is controlled as the fly by the spider. His mind is bent to military purposes. Under the guise of patriotism he is exploited for a movement which injures rather than helps humanity.

One of his most interesting developments is that dealing with stress and strain in the history of the nations. Victorious wars have oftentimes led to the downfall of the victorious nations. He attacks the genius of great military figures and attempts to show that they were created by the imagination.

He believes that the early Christianity was the pacific kind and that it yielded to militarism only to accomplish material power. He is sure that civilization now, worn by the cost of war, is in one of its great crises. The only way that destruction can be avoided is for the world to resolve and work that wars and fightings shall be no more. Civilization may be destroyed. But civilization must be saved. He appeals for the vision and cooperation to save it.

W. H. L.

**Bodyguard Unseen.** By Vincenzo D'Aquila.

This is a strange pathological study. The author calls it a true autobiography. But it is that, and more. Mr. D'Aquila is of Italian descent. When the World War broke out he made his way back to the homeland and volunteered his services to fight for country and God. He was very soon disillusioned as to the glory of fighting. He resolves that he would not kill. He took a vow to that effect. A loyal Roman Catholic he knew the stories of St. Francis, St. Anthony and other great characters of the



Church. As soon as his vow was made he felt a new strength and began to live a charmed life. He became convinced that death would not touch him. Strange to say the evidence offered seems to support his contention.

Through a strange fate he became very sick and lying in a coma had dreams and visions of the heavenly world. His life was spared. But it was a strange power he now possessed. At his word insane inmates of the hospital became cured. At least he says so. There is enough truth to it to break up the hospital discipline requiring new physicians, nurses and other directors. He was finally incarcerated in an insane asylum. From this he was afterwards discharged as cured. He still believes implicitly that he at one time had the power to banish sickness and disease. That is the strange part of this story. I don't want to pass judgment on it as an authority on insanity. But as a judge of literature I will say that the book will hold your attention when you once get started into it.

W. H. L.

### Preachers and Preaching

**The Beauty of the Beatitudes**, By J. W. G. Ward. Fleming H. Revell Co. 193 pages.

Dr. Ward is pastor of the First Congregational Church, Detroit. Previously he held outstanding pulpits in Canada and England and had made a reputation by the dramatic quality of his preaching in which the poet and prophet in his nature found expression. Already nine volumes from his pen, all of them dealing with the Christian message and program, have found a wide reading among ministers and laity. This most recent volume on the beatitudes will add to his reputation. Rich in insight, in literary allusion, in its message for our time, the nine chapters have many suggestions for all students of our Lord's teaching. So many books have been written on these sayings of the Mount that it is rather difficult to give the note of freshness and originality in yet another treatment. Dr. Ward overcomes this difficulty by his charming and imaginative touch.

F. F.

**If I Were a Christian**. By Arthur Mulford Baker. Union Press. 141 pages. 90c (discount for quantities).

This is a splendid volume for ministers to use in preparatory and communion classes. It is one which can be used as a text and taken up for study chapter at a time. The chapters are informing and breezy, frequent typographical divisions divide the thought to help the reader. Chapter headings include, "Why Become a Christian?" "How to Become a Christian," "Where to Become a Christian," "When to Become a Christian," "How I May Know My Christian Task," and others equally suggestive. Dr. Baker's book makes Christian living a happy optimistic, though serious task. Try it out on some of your young people and get their reaction. I think that it will be splendid.

W. H. L.

**Nature and Religion**, By Charles H. Tyndall. Fleming H. Revell Company. 275 pages. \$2.00.

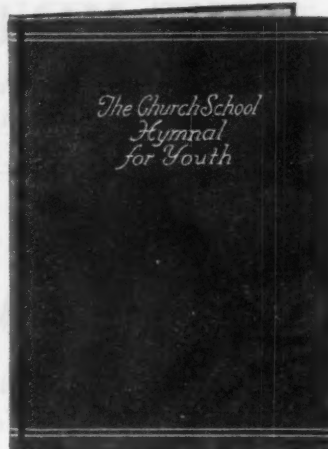
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## Self-Measuring!

*By A. Russell Tomlin, Rishworth Baptist Church,  
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*Measuring themselves by themselves.—*  
2 Corinthians 10: 12.

THE text is a reply to certain Judaizing critics of the Apostle Paul, who, seeking to overthrow and undermine his authority as an Apostle of Jesus Christ, attack his personal reputation and Apostolic position. Hence, they hurl at him, all sorts of malicious inuendoes, calculated to this unhappy and unworthy end.

Paul, however, has his reply. What they had said was not only untrue, but he was quite prepared to carry out, all that in his letters, he had said. More, he would not like to be of their company. "Measuring themselves by themselves"—what an unwise and uncommending kind of action! He, at least, would not do that. "For not he that commendeth himself is approved, but whom the Lord commendeth."

Obviously, the Apostle is right. Self-measuring condemns itself. It condemns itself, because it commends itself, congratulates itself, values itself from its own self-estimates rather than by those values by which it is best judged. But more particularly, why is it to be so deprecated? Because, self-measuring can be so faulty and defective a measuring. It was so with these Judaizers. How proud and conceited they were! What excellent examples they felt themselves to be. By their own measurements, perhaps, but not by the true measurements. They were so defective, at any rate, that Paul would not associate himself with them.

"Measuring ourselves by ourselves." The process can lead us far astray. We can feel ourselves to be immensely good, when we can be anything but good. We can congratulate ourselves, when we should humble ourselves, and castigate ourselves into shame. "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He was applying his own rule to himself, and it was making him very self-satisfied, when, in

reality, he was less than the publican whom he despised.

How the Bible can take the sense of self-satisfaction out of us. "Our very righteousness," says the old Book, "is as filthy rags." Or again, "none is righteous; no, not one." "Where is boasting then?" Truly, "it is excluded." The Bible puts self-measuring out of court, and silencing our self-pride, directs us to the source of all true glorying. "Let him that glorieth, glory in the Lord." "Measuring ourselves by ourselves," we can go sadly wrong.

Again, self-measuring is to be deprecated, because the true standards are revealed only by contrast, and not by mere personal examination. There is a story told of a boy singer who was a boy prodigy. He had such a full, sweet voice, that in the village where he lived, he won real fame. One day, however, there came along a wandering musician who, hearing him, and being impressed with his vocal power, promised him rich renown, if only he would tour the great cities. So the boy left his native village, and went along with the man. The time came however, when he should have his first lesson, which he took in the presence of a perfectly trained choir, whose singing was peerless. It was all a revelation to the lad, who broke into tears.

"Why do you cry?" asked the choir-leader. "They told me I could sing in the village," he said, "but they were mistaken. I can never sing like that."

Many things come out in their true perspective in that way. They are all very splendid till they receive the shock of contrast. The local celebrity can be very wonderful, till he is pitted against some world-wide celebrity. The artist at home can be very fine till he is compared to a Turner, a Doré or a Murillo. The light of the stars and the moon can be quite good, till the sun dims them into insignificance.

We can only get the true test of values by a comparison of values. We

can only gauge the right measures by setting measures against measures. And we can only tell how very saintly we are (or are not) as we place ourselves against the greatest Saint of the ages. Then it is we discover ourselves at our true worth, and not by merely "measuring ourselves by ourselves."

Finally, self-measuring is to be deprecated because it can induce a spirit of self-complacency, instead of being challenged by a higher standard and a worthier ideal.

"Measuring ourselves by ourselves"—where can the challenge of the higher and the better come in? That is the danger of the process. One can become too contented, because ignorant of the higher ideals that prevail. And that can be suicidal to all that stands in the name of true ambition and progress.

Hence, the preacher needs to listen to some greater preacher, lest he comes to think there is no preaching to equal his own. Or the singer, the artist, the sculptor, in the same way, needs to study some greater artist or singer, lest "measuring themselves by themselves," they come to feel there is no higher water-mark of excellence to reach. That is the way, and the only way, to kill self-complacency, and to create instead, the spirit of ambition and achievement.

So, in our Christian life. The way to neutralize self-satisfaction, to cause us to throw away our own petty measuring forms, is to range ourselves against the standards of the higher righteousness and the nobler ideal. In fact, to bring ourselves alongside Him, in Whom all the excellencies are to be found, and Who, above everybody else, can send us home both stung into shame, and yet inspired into the pursuit of the noble humanity and the higher challenge.

For when we have truly glimpsed Him, we want the common measuring rule no more; for, instead of "measuring ourselves by ourselves," we begin to measure ourselves by Him, that, in the process, we may be lifted into the higher reaches of both Christian life, attainment and service.

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What kind of a member are you?  
A Santa Claus member who comes once a year;  
Then thinks he is filled with fine Christian cheer?

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A trolley car member who pays for the ride;  
And says, "Now amuse me or I'll not abide"?

What kind of a member are you?  
A rowing boat member who pays like the rest,  
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# The Open Door

By Richard Braunstein, New Paltz, New York

**A**S we stand on the threshold of a new year we cannot get away from the idea that we stand before an open door of opportunity. The Book of Revelation states, "Behold I have set before thee an open door." The new year is not meant, to be sure. What is meant is life,—the business of living. But life is measured in terms of years.

Epictetus, the old Stoic philosopher, once said, "Whenever a man is against his will, that to him is prison." According to that, we all have sentences to serve. But it is possible, in the light of the idea of service and the ideal of duty, to approach the new year with hope for happiness and expectation of success.

Half the grumbling that fills the world with gloom comes from people who are temporarily encumbering some place where they wish they were not. The opera singer would like to exchange places with somebody in the audience while here and there in the audience are men and women who want to be great stars of the stage. The banker envies the so-called freedom of the chore man and the man of odd jobs sighs for the status of the banker.

The Christian ideal is not to look at life entertaining the idea of slavery but opportunity. It is a fine thing indeed when a man or woman seeks to improve his or her lot, but no improvement is made by dodging present duty. Improvements and advancement come when there is regard to the next duty. Your work and my work is important. Service is not a matter of degrees but efficiency. We cannot change our jobs, but we can do them better. There is always room for improvement. This brief message can be written better. It can be read more carefully. We can be better preachers and laymen can be more faithful. A chain is as strong as its weakest link,—this applies to a group called a church and it is equally applicable to every realm and sphere of thought and action. Individual effort contributes to collective efficiency.

In the universe every atom works against, plays upon, influences every other atom and always the atom that lies nearest. If the world is beautiful in its vastness it is because it is first beautiful in its details. Majestic mountains are composed of grains of sand. Heaving oceans consist of drops of water. The great artist presents the gallery

with an inspiring canvas. He could not do this, with all his genius, without the pigments and brushes manufactured by the skill of the manufacturer. The great author gives the reading public a treatise on some important subject. He could not do this without the able aid of the printer and proof reader and binder and publisher. Every business, trade, profession, calling, vocation, is dependent, each upon the other. Life is a matter of interrelationships, mutual dependencies, helpful cooperations and coordinating principles.

Isaiah gives us the ideal of existence, pointing the way of opportunity and privilege: "They helped every one his neighbor; and every one said to his brother, be of good courage. So the carpenter encouraged the goldsmith and he that smootheth with the hammer, he that smiteth the anvil, saying of the soldering, it is good." (Revised Version)

Michael Angelo knows how to bring the angel out of the rough stone. But somebody must quarry the marble, fashion the chisel, temper the hammer. The tool and the task are related. The instrument-maker and the instrument-user are partners. The life of the patient depends on the skill of the physician, but the success of the practitioner is dependent upon the honesty of the manufacturer and jobber of the ingredient and accessory of the laboratory.

There are no common tasks. Tasks are mutual, dependent, related. The teacher is helpless without the student. The expert is impotent without the apprentice. The master needs the disciple. Otherwise life would be like entering a dark room, lighting a match to ignite a candle, only to find in the flare of the match that the candle is not there. The new year is a challenge, not a repression, it calls to adventure not slavery. It is more than merely interesting. It is thrilling. Edwin Markham in "The Day and the Work" sums up our theme with the words:—

"To each man is given a marble to carve for the wall,  
A stone that is needed to heighten the beauty of all;  
And only his soul has the magic to give it a grace,  
And only his hands have the cunning to put it in place.  
Yes, the task that is given to each man, no other can do;  
So the errand is waiting—it has waited through ages for you,  
And now you appear and the hushed ones are turning their gaze  
To see what you do with your chance in the chamber of days."

## Is This a Superstitious Age?

(Continued from page 274)

### Add Is This a Superstitious Generation?

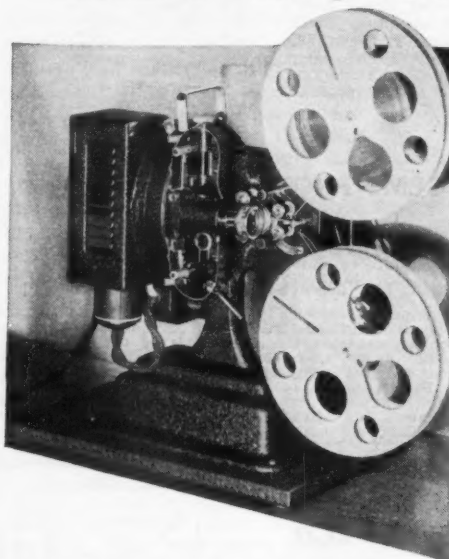
"the assertion that a priest by the act of consecration can cause Christ to come to dwell within the bread and wine of Holy Communion is the so-called 'miracle of the Mass,' and likens it 'to the belief held by a Hindu, that his priests can, by consecration, cause the god to dwell within its image.' Blood will boil over that, as also over the suggestion that the Archbishop's statement is the most serious that has been made with such high authority since the Reformation.

We Protestants who are not Anglicans cannot be indifferent to this controversy, but we shall do well not to indulge in heated polemics. We must state our own position as clearly and as courteously as we know how; we must be prepared, when necessary, to support our principles by considered argument. But in the end of the day the only thing that can destroy superstition is faith. Dr. Fairbairn pointed out years ago that sceptical are always credulous ages; the more radical the disbelief in things fundamental, the easier the belief in things accidental. "When men have ceased to believe in God," said Mazzini, "God pays them out by making them believe in Cagliostro or table-turning." Cast out pure religion and men will increase their mascots and charms and lucky stones—or if not that they will increase their magical ritual and their crude sacerdotalism.

But what do we mean by faith? A well-known psychologist tells us that there are three leading types of faith. First there is a servile faith which is akin to primitive credulity, which accepts a thing as true simply because tradition and authority declare it to be true. Some branches of the church have been satisfied with that and timid of anything more than that, but it is not an attitude that can be called Christian by any one who has studied the New Testament. With such a faith superstitions may abound. Secondly, there is an emotional faith—the faith of feeling, the kind of faith that was found so often and so eminently in the Evangelical Revival and which has been defended so often by Methodist apologists. Finally there is the "intellectual or reasoned belief" like the faith of Bishop Butler—the faith of men who must think things out for themselves and find their own ways to their own conclusions. These two, the emotional and the intellectual, are not to be put over against one another as though they were hostile: they are to be put closely together as partners, each needing the other. If the emotional element is lacking the faith will be cold and will effect little. If the intellectual is lacking the faith will waste itself in exaggerations and excesses.

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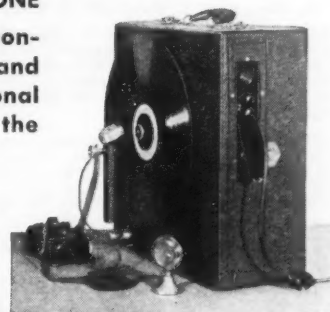
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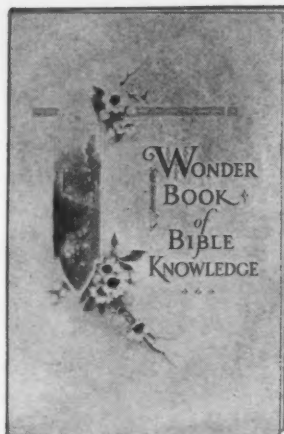
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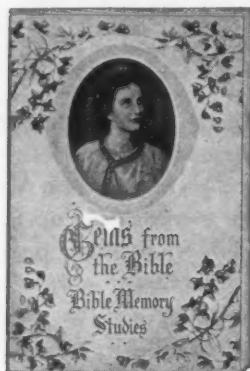
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Faith is an affair of the whole man—of the affections and of the will as well as of the intellect. It "is the eternal yea of the soul to the highest that has met it in the field of experience."

That highest is Jesus Christ. He stands before us a real, vivid Person—confusing us in some respects because He is too big to be measured by our little minds and instruments. We may tell the mysteries of the stars and the atoms, but He is more wonderful than they, more wonderful than anything or anyone else we have had contact with. But though we cannot fathom Him or define Him He satisfies our minds and hearts as none other does. We feel that He is the Truth and when we critically examine our feeling we find conviction and reality. "To know Christ is nothing else than to know Virtue," said Erasmus—and as we live with Him superstitions fall away. Trusting Him we need no charms. Knowing God through Him we demand no special sacramental grace, for all life becomes sacred. Following Him we can dispense with priestly miracles as we can dispense with mascots. To have faith in Him and in God through Him is to have everything—and believing the one thing essential we can be indifferent to the multitude of little things that figure so largely in the history of religion. If we start with personal loyalty to Christ we may go as, like the Apostle Paul, to mystical union with Him. And that is life eternal.

## THE CHURCH NEEDS GOD

Shall I speak of the perils that confront us from the dizzying activities of our modern church life? We are forever going, but we are not sure where. "Something doing every day" is our motto, and our programs of committees and meetings and suppers are never-ending. Pastors become executives and business managers. The wheels must be made to go round. We rush from one activity to another until our hectic mania tires the spirit within us and benumbs the sensibilities of our soul, and we stand in our pulpits on Sunday to preach a pragmatic gospel that has its origin in our nerves and not in our heart. We do not have time to pray, we are too driven to have a real chance to practice the cure of souls, we read skimingly, and our thoughts are stamped with tabloid superficiality. We become echoes of dead or distant voices, and our people are expecting us to be "live wires" when most of us have lost connection with the dynamoes of spiritual power. We want to be prophets; yes, a few of us would like to be mystics, but we wind up as the managing directors of a vast ecclesiastical machine.

I know of no way in which our modern church life can be saved from the deadness and sterility which threatens it except it be baptized through its leadership with a new experience of God.

Paul B. Kern in *The Miracle of the Galilean*; Cokesbury Press.



# ASK DR. BEAVEN

**Question**—How can I, as a pastor, get the strong men of my congregation to accept office? My strongest men seem to avoid taking positions of leadership in the church.

**Answer**—There are two ways of approach to this matter, a direct and an indirect one. The first is sometimes wisest: namely, by going directly to the man, sitting down with him, and pointing out how genuinely the church needs the service in leadership of the strongest men in the whole community; show him that this work is more important than any other work; that the creating of moral and spiritual ideals is really a very difficult piece of work, but is an undergirding of every other good thing that goes on in the community. Show him how men have been giving their thought to a great many other things,—to business, to politics, to pleasure, while being more or less indifferent to the needs of the church, let him see that not only the churches pay—but ultimately the whole community pays—for the weakening of the church's position.

Show also how great a help it is to you personally to have him work with you; how it strengthens the whole appeal which the church makes to the younger people of the community if those to whom they look up to in other matters can be seen regularly working in the life of the church. I do not believe in kowtowing to strong men, but I do believe in showing to them the implications of their leadership in the community. Frequently such a direct approach will get a response.

There are also indirect ways of approach. If you can get such a man to begin his service to the church in some temporary capacity that will not take too much time, choosing some piece of work for which he is eminently fitted and in which he will be interested, and associating with him two or three other men with whom you know he would be congenial; if this piece of work is of brief duration and something which appeals to him; you may find that in doing it he will experience a new joy, will create some friendly contacts which can be capitalized later, and will thus be prepared to listen more hospitably to your appeal that he take permanent relationship in some church office.

Here again, I do not think we should try to get men to take permanent places of official leadership in our churches just because they are rich or because they are prominent, if they do not actually have religious interest and moral character; nor do I think we should belittle the office by attempting to point out that it does not involve any responsibility, when by so doing we actually misrepresent the fact and cheapen the whole relationship in their eyes.

On the other hand, the church does need strong men, with wisdom and experience, to share with the pastor the responsibility of leading the church. We cannot aim too high in placing the re-



Albert W. Beaven

sponsibility for this leadership upon the men who are best qualified to carry it. It is good for them, and it is good for the church, to have that association.

In my own pastorate I found one of the minor aids in winning and the developing of the stronger men of the parish came through creating a sense of Christian and social fellowship within the various groups which we expected to have work together. In our board of trustees, instead of just having monthly meetings, we arranged to have each such meeting held at the home of some one of the members. On that particular evening the man at whose home they met became the host, furnished the dinner, the others gathering at six-thirty for the dinner and this social good time. After dinner the meeting of the board convened and the business was transacted. In this way there was a delightful time of fellowship, the men became better acquainted, and felt entirely at ease. In addition to this, it enabled the trustees to discuss frankly various moral and spiritual questions without the restraint of business or official relationship. It also contributed to the pastor's understanding of the way his men were looking at things; it enabled him to mingle with them socially, and them to become acquainted with him more freely than they did when gathered purely in their official capacity. Above all things else, it created between the men a fraternity which became a very valuable feature. No man wanted to be absent; each man took a pride not only in being there, but in making the evening,

**Can you give me suggestions as to how I might make use of the tenth anniversary of the dedication of our church?**

There are several ways in which such an occasion could be capitalized. If you have any further addition to make, or financial objective, it might possibly be related to the celebration of this tenth anniversary of your present church. In other words, if your auditorium was completed then and you now need a religious educational plant, or if the auditorium was completed but had no organ in it, some such objective might be set and a campaign started,

so that it might be completed by the time of your dedication.

Or, you might adopt some definite goal along either membership lines or benevolent financial lines. If such a goal were adopted by the church, and brought to completion by the time of the celebration of your tenth anniversary, this would be valuable.

When the actual date comes, it can also be capitalized for publicity purposes in many ways. It will give a chance to bring the work of the church before the public, or to preach a historical sermon, or for a special rally period when the different organizations of the church are summoned to undertake new tasks. In connection with the services at that time, also, special appreciation might be expressed to those who gave the money for the building, or to the building committee that built it, or to the pastor who is in charge at the time. Individuals can be honored also in connection with those services.

Such an occasion also gives a splendid opportunity for emphasizing the value of a church to the community, the contributions that have been made to us by those who have preceded us, the obligation to pass on the assets that we receive not less but greater than they came to us.

A celebration like this should not be overdone, but should be made use of for the general work for which a church stands.

**We have a Brotherhood in our church with about a hundred men. Will you suggest a good song book for this organization?**

A fine book, including the older hymns, for such an organization is "Fellowship Hymns," published by the Association Press, edited by Dr. Clarence A. Barbour.

"The Hymnal for American Youth," published by the Century Company, is one of the modern hymnals and has a fine collection of virile and stirring hymns.

**Where can the pamphlets be obtained which are mentioned on Page 69 of Dr. Beaven's book, "Putting the Church on a Full Time Basis"?**

The material in those pamphlets was edited by Professor Norman E. Richardson, then of Northwestern University, now of the Presbyterian Theological Seminary in Chicago, and may be secured through the Abingdon Press, 150 Fifth Avenue, New York City.

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## Bowling And Church Activities

### First Prize Letter

In the December issue of *Church Management* we announced the winners in our contest for letters on "Bowling and Church Activities." The first prize winning letter, written by Walter H. Stark, Pilgrim Congregational Church, Cleveland, Ohio, follows.

**B**OWLING in our church is an asset! Every item in our program is an asset, because we have no liabilities and no debts. Every item must stand on its own feet and justify its own existence. We would have no more compunction about ripping out our alleys if we did not believe in them, than a business man would have in re-making his office layout, or a manufacturer would have in scraping obsolete machinery, if we thought for one moment they had outworn their usefulness, or were out of place in our physical equipment.

Our alleys have been in operation for ten years. Each year we expect to spend considerable money to keep them in first class shape. This year in the face of the depression and subsequent cuts in our budget, we invested \$250.00 in a machine for cleaning and polishing purposes, because bowling alleys are only worthy of the name when they are true and clean and gleaming in the adequate lighting provided. These alleys, four in number, are constantly

in evening use from September to June. These alleys are so situated in our building that the sound of rolling balls and spilt pins never interferes with any other service or program. Our alleys are an institution with us, they are here to stay.

Bowling provides recreation that is first class. The amount and type of exercise secured in bowling is just the kind needed by office and factory worker alike. Our women also find that in bowling they use muscles seldom used in household duties. Bowling provides inexpensive enjoyment and exercise in healthful surroundings for all kinds of people from all walks of life. Bowling provides an introduction to the church's program of activity. People need to get acquainted and bowling provides a way.

Bowling produces an income for the church. Tennis costs us \$500.00 per year to operate two courts. The income is seldom over \$125.00. Basketball costs us several hundred dollars to operate and the financial return is nil. Bowling

## Second Prize Letter

*Written by Martin J. Hoepfner, St. John's  
Evangelical Lutheran Church, Buffalo, N. Y.*

**B**OWLING Alleys in our parish house are a distinct asset to our other church activities. We have three alleys fitted into our recreation room, owned and operated by the "Young Men's Association" of our church. A committee of two men is appointed annually to have full charge of the operation of our alleys, and each year has ended with a small profit.

Many years ago, when our bowling alleys were first installed, a ruling was made that these alleys are not to be in operation on Sunday nor at any time that a church service is being held nor when there is a meeting of congregational interest. At all other times are the alleys open for the use of our people from seven to eleven o'clock in the evening. We have never found a conflicting activity, but rather do we find that our bowling alleys are an additional drawing card to bring out our people.

I personally like the beautiful spirit of fellowship which these alleys make possible. We have two clubs of ten men each, made up entirely of members of the congregation, who bowl one night each week. Once a month each of these clubs have "family nights" when, for the most part, entire families come to spend the evening. Most of our organizations and societies arrange for a "bowling night" once a month, and for these "bowling parties" our members bring their friends and guests. This makes possible for our people to get to know each other better and helps them to form acquaintances which otherwise they would not have.

Our women are greatly interested in our alleys, and many a mother and many a wife has told me how happy she is that we have our bowling alleys where she knows that her son or daughter or

*(Continued on next page)*



## First Prize Letter

brings us a return of \$800.00 after expenses are deducted. This surplus provides an extra custodian who not only cares for and operates the alleys in season, but who tends one of the finest church lawns and gardens in Cleveland, tends the tennis courts in summer, plays policeman in the gymnasium and building at night, in addition to maintaining a head of steam in the boilers through the evenings when most of our building is in use, and acting as a general information bureau for the many who come inquiring after regular office hours. This service is paid for twelve months in the year from the bowling receipts gathered in eight months, though our prices are low and the alleys operate but four hours nightly.

The pin-boys are usually from homes where their earnings are a real asset to the family budget. Several have remained to finish high school because their earnings paved the way. Some have entered college and are fine businessmen today. All have left our service better boys than when they first came into our employ.

Bowling is with us to stay. We would not give it up if we could, and we could not give it up if we would. Our alleys are open to all who desire to use them. Our only requirement is clean speech and clean sport from all who play. Bowling seems to make good sports, better men, and lasting friendships.

Walter H. Stark.

## Second Prize Letter

husband, as the case may be, is in good company and among good people. We permit the children to bowl on "family nights."

Financially we find no problem at all. In fact, this season we have reduced the charges of bowling in order to help our people in the enjoyment of themselves during the coming fall and winter evenings. We make an effort to have our alleys pay their own way so that no pressure is made by their existence upon the treasury or the Young Men's Society.

From the above stated facts, then, we can form but one conclusion: Our bowling alleys are a very distinct help to us in our church activities. We have won, from our association made down at our bowling, many splendid church members. We have held, due to this recreational side of our work, many a man and woman who otherwise would have drifted away. And, we have given opportunity of real enjoyment and pleasure as well as amusement to our church members who have, through their bowling activities, enlarged the circle of their friends.

Bowling alleys are, in my humble opinion, a real ally to our work. More bowling alleys in connection with our churches will make for more people interested not merely in sport, but in all the other church activities as well.

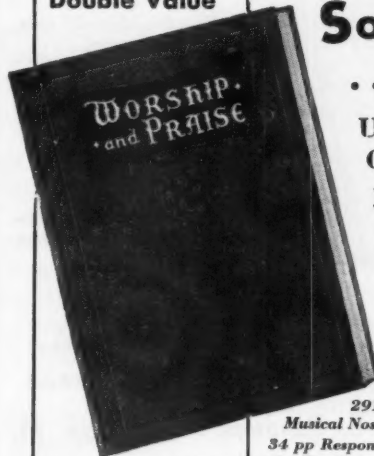
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beautiful *Pilgrim's Progress*. These remarkable pictures by William Strang are, in my opinion, the finest series of illustrations ever made for this book. I should think that every minister in the country would wish to have a number of copies for gifts in his Sunday School. The remainder you have on hand will not last long." The number of copies distributed by the Society under this special plan will be limited to seven hundred and the money received will be used to help keep its colporteurs employed during the coming winter. This special offer is good until Christmas provided mention is made of this periodical.



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2	Mrs. E. Collins	10	10	60	18	14	9 14
3	Miss Oering	14	11	71	19	10	7 12
4	Mr. B. Dietrich	10	8	54	Beginners	44	1.28
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6	R. Martin	9	9	75	Junior	112	3.03
7	Wendell S. Day	8	7	10	Visitors	4	
8	E. Gardner	14	13	89			
9	Edwin Cornell	8	8	71	Relay Day Sun. Sep. 18		
10	W. Adams	116	85	470			
11	Albert Livingston	73	53	338	Attendance		Collection
12	Miss G. Holmes	26	25	175	Today	776	31.18
13	G. Williams	52	45	89	Last Week	653	29.29
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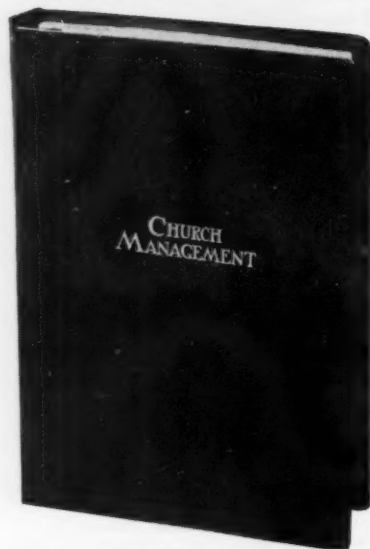
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### CHURCH OFFERS SPIRITUAL GUIDANCE

Add the First Presbyterian Church, Gary, Indiana, to the list of those which are trying to offer a cure for troubled souls through the medium of a spiritual health department. Frederick W. Backemeyer, the pastor, has announced the service in an interesting four page folder. Perhaps he will send you one if you give him a postage stamp to pay mailing costs. The second page of the folder tells of the clinic under the head "Purpose and Plan." The minister has definitely set aside two hours on Monday morning and two hours on Saturday morning for the clinic. Engagements can be made for other hours by any seeking consultations.

The "Purpose and Plan," presented is as follows:

The minister of this church has frequent calls for consultation in reference to personal problems and difficulties of various types. Individuals and families sometimes face discouragement, fear, discord or just plain worry. The minister is glad to be called upon for such aid as he can render.

These experiences have led to the conviction that there are many others who, at times, need the counsel and helpful interest of a friend. In a very informal way, therefore, this church plans to undertake a Spiritual Health Department. The minister will have the friendly help of such professional persons as are needed for specific problems.

It is often most helpful, when carrying a burden or anxiety, to talk it over with a friend in confidence, sharing the problem in the light of God's promises, and in the atmosphere of prayer. Everywhere it is being recognized that by such quiet conferences, in which spiritual forces are released, tragedies have been averted and disappointments checked.

The minister will be in the church study at designated hours. If these hours are not suitable for any reason, appointments may be made by calling in advance. It is requested that the morning hours be undisturbed, as they are kept for study.

#### THE CHRISTIAN VIEW OF DEATH

I read of a little girl who was asked to tell the story of Enoch. She said, "Enoch used to go on long walks with God. One day they walked farther than usual, and God said, 'Enoch, you are tired. Come into my house and stay and rest.'" Isn't that a beautiful way to speak of death? And it is the right way.

When Christian fathers and mothers pass out of our sight we have no doubt as to what has come to them. The long walk with God has ended, as it always must end, with the welcome and the rest of the Father's house.

And if we learn of Christ that our life is a walk with God in everything, we may be sure of two things: one is that our feet will never go astray, and the other is that the end of the walk is the Father's house. If you "take" God as your Friend to walk with, in the end God will "take" you as He "took" Enoch, home.

Stuart Robertson in *Tigers' Teeth*; Richard R. Smith, Inc.

# The Editorial Page

## What Will The Depression Do To The Churches

A New Year Editorial by William H. Leach

THESE is a period in every business depression when no other one word seems to fit as does "panic." It designates the early stages of the slump. Old lines of activity fail and no new programs have been projected. With no definite solution to the problem we are thrown in a panic. Following the panic period come the days of hard work and planning. These lay the foundations for the new days of prosperity. But the interesting thing is that you do not have to wait for the return of business prosperity to get through the panic. That passes out as men start formulating new plans and projecting new efforts.

The early fall months of 1931 saw the churches in the panic state. Ministers faced salary cuts, but had made no plans for reducing their expenditures. The whole program of the churches had been projected on the old basis. In the panicky state they began to do strange things. Children were taken from school while they continued to carry the expense of the family automobile. A few even decided that they could get along without *Church Management*. But the letters revealed clearly that they were trying to think through a haze. Things were not clear. The panic had them.

Many of the churches have now passed the panicky state and are locally in a period of adjustment and reconstruction. Mind you, the depression is still with them, but they have outgrown the panic. Of course, there are many churches that have not made this progress. But the course of history will tell again and it is only a matter of time until they run true to the course and begin the adjustment and reconstruction necessary.

One of the pleasing things which comes with this period of reconstruction is a new appraisal of spiritual values. The churches are given a chance to analyze and find out just what things in their practice are really essential to the welfare of the Kingdom of God. The churches have been notoriously materially minded. They have talked of spiritual qualities, but have measured their own progress by material wealth. The churches are not quite so sure now that this is a fair standard of measurement.

There is a most interesting statement of Channing Pollock which appears in the November issue of *The Presbyterian Magazine*.

I was entirely amazed when I read the prayer of a minister the other day. He actually prayed that God would let money flow into America again. Frankly, I feel that if this depression continues for four or five years, the cult of materialism will lose some of its power.

I, too, have felt that the depression may have such an effect upon the materialistic cult in the church. It is doing so already, and as the months go by doubtless further progress will be made. It will be well worth the anxiety and worry which comes with the pressure of the period if, because of it and through it, we can have even a portion of baptism with the spirit of apostolic Christianity.

I do not think that the panic does any good. We should pull out of it as soon as we can. But the depression with its new challenge can easily mean the opportunity for greatest spiritual progress. I believe that 1932 is going to be a good year for churches which have started their actual programs to meet the new conditions. I do not think that it is going to be an easy year. I hope that it will not be. "Without the shedding of blood there is no remission of sins." It will be a year which will make ministers sweat. That's all right, too. But things are going to go up—not down.

And I am sure that the minister who is worth his salt is going to face this period with a renewed zest in the fight. If he has shaken free from his panicky state, which it seems we must go through, he will like the challenge of new day. He will naturally

"welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand but  
go!"

## We

IF there is any one magic word which promotes harmony and cooperation in the organization it is this word "We." The wise leaders learn to use it and make it a part of their thinking. It signifies that the organization is not a one man affair. It is not an individual matter. It is a cooperative organization.

The word "I" has helped many classes and societies to forget their real obligations. When a leader speaks in the first person singular he separates himself from the rest of his body. He says, "I did this," or "I did that," proud of his personal leadership. But the wise man who knows the psychology of leadership says, "We did this." The time may come in any organization when the program fails. The man who has been saying, "I did this" now finds himself at a disadvantage. He would like to say, "We failed," but it is now too late. Folks direct their fingers at him and say, "He failed."

Next to the person who insists on saying, "I", organizations are disrupted by those who insist on saying, "They." We hear this in every society. "They did this," or "They did that." The person who speaks like this is always evading his own responsibilities and putting a heavy burden upon some indefinite personalities known as "They."



"They are saying," or "They said," has helped many a piece of malicious gossip on its way to character corruption. The man who says "I" may be taking too much to himself, but the person who insists on saying, "They," seeks to evade all of his responsibilities as a social being.

The wise leader and worker is the one who learns to think and to say, "We." Let me illustrate it by an old Persian story.

Once upon a time it was necessary for a turtle to make a long journey to visit a dying relative. Because he swims slowly some of his duck friends agreed that they would help him make the journey by air. So he started to ride on the broad back of one strong duck. But before they had gone far the turtle slipped from the back of the duck and fell in the water.

Then they thought of a better plan. Two ducks secured a stick which they carried in their bills. The turtle took hold of the middle of the stick with his mouth. In this position the two ducks were able to fly and carry him across the sea. As they neared the end of the flight the peculiar method of travel caused considerable comment from birds and fish.

"That is a clever idea," said one big bird. "Who thought of it?"

"I did," said the turtle. And as he opened his mouth he fell into the water.

It was not the first time that a journey was lost because one had insisted on saying, "I."

### Theological Synthesis

**D**R. JOHN H. MAC CRACKEN speaking before the Christian Unity League in the Cleveland Conference made a most interesting prophecy regarding changing thought. Said he: "The characteristic of thinking of the era just ending has been analysis. We have taken things apart to see what they were made of. But this era is coming to an end. A new period arises on a difference basis. The character of this new

age will be synthesis. It will put things together."

Dr. MacCracken usually speaks with authority and we feel that this utterance is prophetic for religion as well as education. We may hope that the age of analysis is coming to an end. Our theologians have been taking things to pieces. They have showed us the material from which the saints were made. The new day of synthesis will have a different ideal. It will be to make men as great as the saints. The thinkers of age of analysis have shown the component parts of character, the thinkers of the new day must show us how to build character. The thinkers of the old day have shown us what is wrong with theology; we are going to have thinkers in the future who will build a theology which will help.

There is nothing we can think of, at the present time, which will do so much to redeem the church and give it vigor, power and vitality as this ability of synthesis. I am sure that there are millions of heart weary men and women in the world today who would welcome a return of this power to the leaders of religion.

### The Cover Design

**W**E have borrowed the cover illustration this month from a new communion art folder just issued by the Church World Press, Inc. It is a color folder based upon a hand illuminated page from a Book of Hours, executed in France about A. D. 1423. The original is in the British Museum. Seven colors are used in the modern presentation. The reader will recognize the border scenes from the last days of the life of Christ with the center scene given to The Last Supper. The editor of this magazine will be glad to have one of the folders sent to any reader upon request. It will offer a splendid suggestion for adding to the beauty of your communion and lenten services.

### GOLD, FRANKINCENSE, MYRRH

The appearance and value of gold are familiar enough today. But frankincense and myrrh are little more than names to the modern giver of Christmas gifts.

Frankincense is a gum obtained from an East African tree. The gum was sought by the Egyptians for use in religious rites, and was also used as a fourth part of the incense in the Hebrew sanctuary. When burned it had a sweet odor, and in some parts of the East it was used as a medicine.

Myrrh, also a gum, is obtained from a small tree that grows in eastern Africa and in Arabia. As perfume and temple incense, myrrh was greatly esteemed by the ancients. Throughout the Orient it has long been regarded as a sovereign remedy for the relief of pain.

The lust of gold succeeds the lust of conquest;  
The lust of gold, unfeeling and remorseless!  
The last corruption of degenerate man.

—Dr. Johnson.

### LITTLE MESSAGES FROM THE CHURCHES OF AMERICA

No. 4



Henry Edward Tralle

Dr. Tralle is *Church Management's* consultant in religious education and church building. In this capacity he has

served many churches in America. This month's message is from Dr. H. O. Skinner, Chairman of the Building Committee, Park Baptist Church, Saint Paul, Minnesota.

"Our church engaged Dr. Henry E. Tralle for the making of a survey of our needs with a view to the construction of a new church building in a new location. In a very short time, he made an intensive study of our field and gave a very complete report of our situation from the viewpoint of neighborhood, public schools, other churches, and so on. More than that, he presented the matter to the church in such a way as to crystallize it in our minds. This study will be of greatest value to us when we come to plan the new building, and his suggestions will not only enable us to build a highly workable structure but also to build economically."

If your church is contemplating building or remodeling operations it will pay you to learn about this consultative service. It pays to build intelligently.

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Auditorium Building,  
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## RELIGIOUS BEST SELLERS

November, 1931

## Methodist Book Concern

(Nine Stores)

The Christ of the Mount—*Jones*  
 Jesus and Ourselves—*Weatherhead*  
 Clash of World Forces—*Mathews*  
 The Healing of Souls—*Lichtner*  
 The Transforming Friendship  
     —*Weatherhead*  
 God and Ourselves—*Weatherhead*

## Pilgrim Press Book Store

(Chicago)

Paths to the Presence of God—*Palmer*  
 Sermons I Have Preached to Young People  
     —*Weston*  
 Pathways to the Reality of God—*Jones*  
 Sermons from the Psalms—*Chappell*  
 Sermon Hearts—*Leach*  
 Christ of the Mount—*Jones*

## Board of Publication Methodist Protestant Church

Sermons from the Psalms—*Chappell*  
 Pathways to the Reality of God—*Jones*  
 Christ of the Mount—*Jones*  
 When Swans Fly High—*Boreham*  
 Beauty of the Beatitudes—*Ward*  
 Sermon Hearts—*Leach*

## Religious Book Club

Jesus Came Preaching—*Buttrick*  
 The Story of the Devil—*Graf*  
 God—The Eternal Torment of Man  
     —*Boegner*  
 The Christ of the Mount—*Jones*  
 History of the Christian People—*Rowe*  
 Unfashionable Convictions—*Bell*

## Presbyterian Book Stores

The Christ of the Mount—*Jones*  
 Larry—*Foster*  
 Significance of Carl Barth—*McConnachie*  
 The Bible: An American Translation  
 Old Things New—*Kerr*  
 For Times of Crisis—*Jones*

## Morehouse Publishing Company

Milwaukee, Wisconsin  
 The Episcopal Church—*Atwater*  
 Art of Mental Prayer—*Frost*  
 Faith By Which We Live—*Fiske*  
 Everyman's History of the Prayer Book  
     —*Dearmer*  
 Difficulties in the Way of Discipleship  
     —*Mackay*  
 The Greatest Saint of France—*Foley*

GENUINE AND COUNTERFEIT  
MARTYRDOM

In the First Letter of Peter one finds this very practical counsel, "If a man suffer as a Christian, let him not be ashamed; but let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's affairs."

Any man who over-eats and under-exercises until his arteries become brittle and his body creaks at every joint will get little satisfaction out of accounting for his aches and pains on the ground that he is one of the Christian martyrs, suffering for his faith. Any woman who magnifies her household drudgeries and mulls over her little disappointments until she has become a pest with her reprimands and complaints will do the cause of our valorous Christ no service by explaining her miseries as the toll her

Christian faith takes of her. The hard-fisted old curmudgeon who, lonely and sour, has cut himself off from the affection of his sons and daughters through his meanness toward them, and has earned the terrifying silence of the community in its attitude toward him by his steady stinginess and unwillingness to co-operate in its welfare, is only fooling himself when he talks of persecution he suffers for his faith.

Lloyd C. Douglas in *The Lesson Round Table: 1931*; Cokesbury Press.

## GOD AND THE GARDEN

Not long ago some one was commiserated on the smallness of his garden when he replied: "You are quite mistaken; it may not be very long and it may not be very wide, but it is infinitely high; it goes up to the Heavens of God." This was surely a fine answer, full of rich suggestion and spiritual significance.

Thomas W. Davidson in *The Fascination of the Unknown*; Fleming H. Revell Company.



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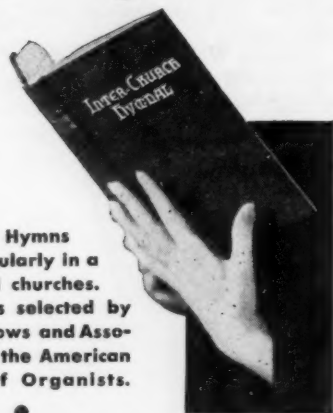
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## The Value And Method Of A Yearly Program

By Earl Riney

Our mail would indicate that the practice of laying out in advance the program for the entire year is becoming, more and more, the accepted practice among ministers. From a dozen or more such programs which have reached us we are publishing this one prepared by Earl Riney who is pastor of the First Baptist Church, Waterloo, Iowa. Mr. Riney prepared this for the Pastor's Conference at the Iowa State Baptist Convention.

**I**N order to make a church program effective the Pastor must have a working individual program. I offer the following suggested program both for the day and week which includes: Tuesday, Wednesday, Thursday, Friday and Saturday of each week:

8:00- 9:00 A. M. Devotional Hour for Pastor.

9:00-10:00 A. M. Planning of work.

10:00-12:00 A. M. Preparation for Sunday Sermons.

1:00- 3:00 P. M. General Reading.

3:00- 5:00 P. M. Calling.

Calling Program for week:

Tuesday 3:00-5:00 P. M. Business Men.

Wednesday 3:00-5:00 P. M. Sick and Shut-Ins.

Thursday 3:00-5:00 P. M. Visiting Membership.

Friday 3:00-5:00 P. M. Prospective Members.

### TENTATIVE ACTIVITY CALENDAR OCT., 1931-SEPT., 1932

**SUGGESTED EMPHASIS: Do it better  
—everything can be improved**

#### OCTOBER

**Suggested Emphasis: Rallying Our Forces**

Church Attendance Record of Entire Membership.

Oct. 4th. Communion — Rally Day—Church School and Church, separate services.

Oct. 6-11th. State Convention at Boone, Iowa.

Oct. 13th. Men's Banquet.

Oct. 22nd. Fellowship Dinner.

Oct. 25-Nov. 6th. Kernahan Visitation Evangelistic Campaign.

Fireside Sermons each Sunday evening during the month.

#### NOVEMBER

**Suggested Emphasis: Loyalty**

Church Attendance Record of Entire Membership.

Nov. 1st. Interest on Building debt due.

Nov. 1st. Go to Church Day—Anniversary of present pastor.

Nov. 8th. Reception of New Members from Kernahan Meeting into church membership.

Nov. 15th. Enrollment for Bible Study Classes (Church Nights).

Reception for new members social and hand of church fellowship.

Nov. 19th and continuing each Thursday

night until Dec. 17th. Church Nights. Inspirational talks, Bible study, picnic supper, devotions led by visiting Baptist Pastors.

Father-Son Banquet.

Conduct friendly visitation of church members, getting into touch with every home.

#### DECEMBER

**Suggested Emphasis: Good Will**

Membership Training class for children by pastor.

Enlist families for our January Missionary Reading (Saddle Bags).

Dec. 20th. Christmas Worship. Morning music by choir, evening service White Gifts. Program by Church School—Enlistment cards, etc.

Week Night—by departments of Church School (Christmas).

Young People go caroling.

Dec. 31. Watch Night and Communion.

#### JANUARY

**Suggested Emphasis: Life Service**

World Tour of Northern Baptists—"Saddle Bags". Reading Course.

Jan. 1st. Friday ("At Home") in the Parsonage.

Jan. 10th. Sunday Missionary Sermon. Program for Young People for month under direction of young people's council. (Evening Services.)

Men's Banquet.

Jan. 7, 14, 21, and 28th. School of Missions — (classes — children — young people, men and women).

#### FEBRUARY

**Suggested Emphasis: Youth**

Young People's Program Sunday nights cooperating with the public schools.

Feb. 4, 11th. School of Missions (classes, Children, Young People, men and women).

Feb. 7th. Communion—Denominational Day.

Leadership Training School—Carman (week of training classes in religious education).

Fun Night for Fellowship—Direction of Religious Education Committee.

Young People's Banquet.

#### MARCH

**Suggested Emphasis: Evangelism**



# Prohibition Facts

For January 1932

## Week of January 3

**T**HE wealth of the nation in 1914 (wet) was \$188,600,000,000. In 1929 this had grown to \$381,600,000,000—an increase of 88%. Under prohibition the U. S. has prospered beyond any other country in the world's history.—Figures by National Industrial Conference Board, 247 Park Ave., New York, N. Y.

## Week of January 10

In England, the rate of auto fatalities is one for each 118 cars registered; in the United States, one for each 1,121 cars. Otherwise stated, the auto death rate per car in England, wet, as compared with the United States, dry, is more than nine to one.—American Issue, Westerville, Ohio, June 28, 1929, which is latest report available.

## Week of January 17

An increase in drinking naturally

causes an increase in drunkenness. In his book, "The Noble Experiment", Prof. Fisher of Yale shows that there has been a substantial decline in drunkenness in 792 cities. The U. S. Census report shows a decline of 55.3% for the entire nation.

## Week of January 24

During 1931 43 of the 48 state legislatures were in session, and the opponents of prohibition, boasting of their power, introduced 115 different wet measures, but every repeal measure was defeated, and only 11 minor measures were enacted into law.

## Week of January 31

"I am strong for the prohibition law. Things are infinitely better since the adoption of the Eighteenth Amendment.—Judge James Blake, of the Juvenile Court, Los Angeles.

Appointment of Chairman and Committee for Every Member Canvass—Church Financial Budget.

Membership Training Class for Children by Pastor.

Mar. 20th. Palm Sunday Decision Day in Church Social.

Mar. 20-27th. Visitation Evangelism.

Mar. 27th. Easter Morning at 6:00 A. M. B. Y. P. U. Sunrise Breakfast and Prayer for Easter Decision Day.

Mar. 27th. Easter Sunday Decision Day in the Church.

Mar. 27th. Easter Evening Ordinances of Baptism and special music.

## APRIL

### Suggested Emphasis: Stewardship

Reception of new church members and hand of church fellowship.

Pledge Sunday for Church Budget (date to be decided by board of trustees and Finance Com.).

Appointment of nomination committee for Annual Church election.

## MAY

### Suggested Emphasis: Church Attendance

Building Fund interest due May 1st.

Sunday, May 1st. Communion.

Sunday, May 8th. Mother's Day.

May 12th. Church election of officers.

Mother-Daughter Banquet.

Sunday School State Convention (Inter-denominational).

May 29th. Sunday. Memorial Service for those of our congregation who have died during the past year.

## JUNE

### Suggested Emphasis: Children

Sunday, June 5th. Communion.

Vacation Bible School.

Church School Picnic.

Children's choir—morning services during the month.

## Sunday Mornings:

June 5th. Father's Day.

June 12th. Children's Day.

Morning—Sermon to parents and dedication of little children.

Evening—Church School Program.

June 19th. New Members' Day. All members received in the church during present pastorate as guests.

June 26th. Old Members' Day.

All those present 65 and over as guests.

This is to be in their honor.

## JULY

### Suggested Emphasis: Patriotism

July 5-10th. Northern Baptist Convention—San Francisco, Calif.

Pastor's Vacation month.

## AUGUST

### Suggested Emphasis: God's Out of Doors

Program for coming fall, winter and spring studied and planned.

## SEPTEMBER

### Suggested Emphasis: Prayer

Sept. 8th. Worker's Retreat (evening).

Every officer in the church in study of church activity program.

Sept. Cedar Valley Association.

Sept. 25th. Promotion Day for Sunday School and Church combined Service and Installation Service.

There are three major activities that the First Baptist Church at Waterloo are making as their objectives for the coming year:

1st. **EVANGELISM.** That we receive not less than 104 members for the coming year.

2nd. **FINANCIAL.** That we pay the interest in full each Nov. and May on the building debt, and that we close the

(Now turn to page 303)

## Junior Congregation

Year Book of Sermon Texts



This little book is for the pupils of the Sunday School who have planned to be in regular attendance at the Sunday morning service.

It gives the children of the Junior Congregation something of interest to do, requiring them to listen carefully to the announcement of the sermon text and writing it out with its scriptural location. An offer of some simple form of recognition will stimulate faithfulness in attendance and attention to these easy requirements.

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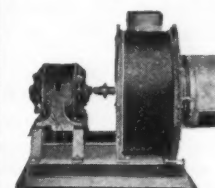
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# ILLUSTRATIVE DIAMONDS

Selected By Paul F. Boller

## THE NEED OF GOAL POSTS

A university professor was talking recently with a group of his students. He called on them to be men and play the game of life. "But how are we going to play the game of life," one of the students asked, "when we don't know where the goal posts are?" That is the trouble; how are you going to make a great life when you have no assurance that life itself has any meaning, or purpose, or significance? If there are no goal posts, there can be no game. Our first business is to find the goal posts for the greatest of all adventures. Our task is to rediscover the foundations on which a great spiritual civilization can be built and great lives fashioned.

In Article by Rufus M. Jones in *Federal Council Bulletin*; October, 1931.

## HIGH RESOLVES

It is a great thing to have an hour when the best stirs you, to come to a summit on life's long road where you sight a landscape or catch a snatch of song or a bar of music or see a look in the face of a friend that starts the best pounding in your pulses. Then you say: "I will be a man. I will shake off shabby habits, crucify lust, cleanse my heart, snap the shackles and be free." There you are best. Alas for him who never has such an hour, who never climbs a peak, nor feels an ecstasy, nor has a thrill, who never senses the fragrance of flowers blooming in Elysian fields, who is always mediocre, and who trudges on with head down, pulses dull, and senses stale.

James I. Vance in *Sermons In Argot*; Richard R. Smith, Inc.

## HOW TO BEGIN THE NEW YEAR

There is a famous French painter, whose practice it is to begin his picture with the sky. Beginning in this way he is able to reproduce the colors and aspects of all near objects with an accuracy he could not otherwise command. We are engaged in the task of making life's picture and are anxious that it should be a good picture in color, tone, perspective and character, meriting the "well done" of the Master Artist. Let us begin with the sky. Begin the New Year with him that our service may be creative and fruitful and the future full of promise. For he who is at the beginning will welcome us at the end and meet us at every turn of the road.

Murdoch Mackinnon in *The Christian Century Pulpit*; December, 1930.

## THE BOOK OF THE NEW YEAR

The book of the Old Year is closed and the book of the New Year lies open before us. What are we going to write upon the 365 clean, white pages of our New Volume? Ever bear in mind that we are writing for eternity and that we can never erase what we have once written. May I suggest a few things for our new book? First of all, dedicate

"So he died for his faith. That is fine;  
More than most of us do.  
But say, can you add to that line  
That he lived for it, too?  
In his death he bore witness at last  
As a martyr to truth,  
Did his life do the same in the past  
From the days of his youth?  
It is easy to die, men have died  
For a wish or a whim,—  
From bravado or passion or pride,  
Was it harder for him?  
But to live,—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt  
And the world with contempt,  
Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he lived,  
Never mind how he died."

—Ernest Crosby.

it to God, our dear loving Father, using Bunyan's "Celestial City" for its frontispiece. May we begin each day with prayer and close it with thanksgiving, and may no day pass without some service to Him. As we live and write, may we ever keep in mind that life is more than raiment, and that character is rather to be chosen than great riches.

S. R. Bratcher in *Advertising Jesus*; Cokesbury Press.

## THE CHRISTIANITY OF JESUS

In the year 1921 Dr. Lyman Abbott was seated in a pastor's study. He had just written his wonderful book "What Christianity Means to Me." He was waiting to review it before an audience that loved and respected him genuinely. He had come early and had over half an hour to wait. On the desk lay a fresh copy of his book.

"Doctor," the pastor said, "will you autograph this copy, and write in it the ripest thought that has come into your mind during your sixty-odd years of Christian growth?"

Dr. Abbott took his great fountain pen from his pocket and, resting his elbow on the arm of the chair, held the pen poised. The pastor left him thus. Returning half an hour later he found him as he had left him and again withdrew. When he finally came to call him to the meeting the ink was scarcely dry; but he read, never to forget, these words:

"The Christianity of Jesus was not a philosophy which he taught; it is a life which he imparts."

Paul B. Kern in *The Miracle of the Galilean*; Cokesbury Press.

## GOD'S WHISPER

In one of his poetical productions Kipling tells the story of the explorer to whom there came a whisper when he was on the frontier line of civilization, telling him that he must go farther, that he must go over the mountain. Repeatedly he heard that over the mountain he would find a better country, a better nation. Audible voices assured him there was no sense in going farther. However, he crossed the range. He found what had been promised. He accepted it as "God's gift to the nation." He said anyone else might have found it, but—"His whisper was to me."

Many of humanity's greatest boons have come from a whisper, a whisper from the unseen world, so delicate, so gentle that only one in millions heard it and understood its meaning. It is a form of communication reserved for adventurous souls bent on a high and holy mission on behalf of suffering humanity. It was "His whisper" that called Livingstone to Africa, called Luther to leadership of the Reformation, called Wesley to the byways of England, called William Booth to the darkest alleys of London, called Grenfell to the cold Northland.

H. M. Chalfant in *These Agitators and Their Idea*; Cokesbury Press.

## THE PRICE OF GREATNESS

Spurgeon once said, "Many men owe the grandeur of their lives to their tremendous difficulties." Self-expression wastes power and ends in defeat. Self-realization conserves powers and ends in the thrilling joy of victory. A gardener was once cutting off many buds from chrysanthemum plants. A visitor protested and said, "Why not give these buds a chance to flower?" The wise gardener smiled and said, "I am making top flowers." Then the visitor saw the reason why buds were cut off. They were those that grew out of the sides of the stem. By cutting them off the strength of the plant went into the making of a great top flower that would bring a big price for its beauty. If the small buds had expressed themselves in small flowers, there would never have been the top flower by which the plant came to its self-realization.

Life is only thrilling as it holds out big ideals beyond our present reach.

Bertha Conde in *Spiritual Adventures In Social Relations*; Cokesbury Press.

## SPIRITUAL INSIGHTS

Once while crossing the path in front of Memorial Hall, Harvard, on my way to lunch, I met a negro workman, whose eyes met mine, quite accidentally, as we passed. In that instant I felt certain that the veil of flesh had dropped away from both of us, that I had seen into his soul, and he into mine. We smiled simultaneously, a smile of perfect mutual comprehension; then passed on without slackening our pace, for there

was nothing to say; but I, at least, had been momentarily transported into a world of spiritual realities where the childishness of race prejudice was transparently evident. "This is the way things look to God," I said to myself; "how can He ever bear with our blindness!"

Once, I remember, while lying on my back on a settee by the shore of a pond, listening to the swash of the waves and watching some birds flying far overhead, I fell to thinking about the vastness of the universe and my own littleness and transitoriness. Eventually I seemed to feel myself caught up out of myself into a larger consciousness, and found myself smiling down upon my poor little empirical self, far down below there upon the settee; and as the sensation passed, I said to myself: "How paltry are most of the things with which I occupy myself. How much more there is that *matters*, besides what matters to me!" And again I said: "This is how things look to God."

Walter M. Horton in *A Psychological Approach To Theology*; Harper & Brothers.

#### MAN'S INCURABLE FAITH

We have observed of man that drought burns up his crops or the flood drowns them out, that earthquake and tornado and hurricane smite him and his on land and sea, that he plants the seed and stakes his livelihood on the harvest, only to see the labor of years destroyed in a moment, only to feel himself in the hands of a ruthless monster which laughs at his distress. But when the gentle rain breaks the drought or the sun comes out from behind the clouds, once more man rebuilds his faith, and the earth speaks to him again with the voice of a mother.

Once there was a good man who suffered much under the will of God in whom he believed. From the depths of his agony, Job could say, "Though he slay me, yet will I trust in him." This remains the perfect expression of man's incurable faith in a universe which at times seems mortally hard and cruel to every one of us.

Charles M. McConnell in *The Rural Billion*; Friendship Press.

#### PERMANENT FOLLOWERS

Astronomers tell us that many a comet moves on the orbit of a parabola, which means that it comes out of infinity, passes around some great star like our sun, and goes on its way, never to return to that sun. Some comets, however, which have been attracted to our sun, and have begun the course of passing around it, have been so affected by the mass of the great planet Jupiter that they have been pulled out of the orbit of a parabola into an orbit of an ellipse, which means that, instead of going away never to return, the comet becomes a permanent part of our solar system, forever attracted by the power of our sun and returning periodically to pass around it. So we may affect those whom we touch, bringing them to new relationship with our Christ, so that they become permanently among his followers.

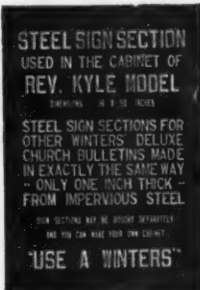
Albert W. Beaven in *The Lesson Round Table*; 1932; Cokesbury Press.

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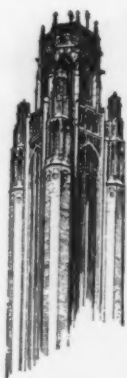
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## Stewardship Triples Church Giving

By Arnold F. Keller, Redeemer Lutheran Church,  
Utica, New York

THE stewardship question is the burning question in the church today. For, in the terms of this life, religion is a matter of giving; and in the last analysis true giving is the "unselfish outpouring of one's self in substance." To persuade people to that "outpouring" is one of the great tasks of the gospel ministry. "By their fruits ye shall know them."

Early in my ministry I arrived at the conviction that there can be no sanctified personality apart from a sanctified bank account and check book. I decided to preach this truth, I coined the phrase: "sanctify your check book". Every year it grew clearer to me that the church's obedience has its hardest time when its struggle is over a bit of gold. I decided then and there to sing, preach, practice, circularize and dramatize "Stewardship" into the lives of the people of my church.

In 1922 my church of 450 people thought that they were sharing every liberality when they raised between \$7,000 and \$8,000 a year for all purposes. In a few years this amount was tripled and that with practically no net increase in membership. What Carlyle said the 20th century thundered, I preached: "Produce! Produce! for God's sake, produce!"

Now this cannot be accomplished in a day, nor in a year. You cannot make a Stewardship-minded people by limiting your effort to the annual every-member-canvass season. Nor by emphasis upon the money aspect alone. Stewardship embraces all of life. You cannot expect the sense of stewardship of any people to be greater than their information regarding the program for which you solicit their life, talents and money. To use the common "bromides" and platitudes about "God's work" is simply to stultify yourself. When a man becomes intelligently interested in anything he will give, and an informed people "bring offerings."

But how do you get this result, you ask?

First. I believe in centralized finance. No church, in which every society is a money-raising organization, can "produce". Money-raising circles are an economic fallacy. Every society should exist purely for information and inspiration. The "outpouring of one's self

A Program of Stewardship  
Sing It  
Preach It  
Practice It  
Circularize It  
Dramatize It

in substance" must be centralized at the altar in the weekly church offering. (1 Cor. 16: 1.) Needless to say, my successful church, and yours, cannot resort to the in-expedient of suppers, sales and bazaars. Everybody in my church knows that they will not be "held-up" during the year with tickets, etc., ad infinitum. When they pledge for the weekly offerings they can safely pledge the limit—and they do!

Second. Yes, they do! Because they know why and what for. In the literature case in my church office I counted 45 leaflets and booklets which we are accustomed to mail and distribute to our members and friends. This is what I mean by "circularize" stewardship. Here is literature of every description on matters of faith and life. Here are leaflets on "what the church teaches", the facts series on every branch of the church's activity; on old and new thought; on the stewardship of life and money. To keep up this flood of information and inspiration is part of the minister's daily job.

The preaching of stewardship from the pulpit is, of course, paramount. Every Sunday is Stewardship Sunday. "The Key to the Scriptures" is stewardship.

I said "Sing stewardship."

Never fail to point out the implication of the lines of hymns like "We give thee but thine own"; "A charge to keep I have"; "Jesus, my Lord, my God, my all". Sound into vital thought of your people the danger of "trafficking in the false commerce of things unfelt."

I said: "Practice it."

The minister must set the example in giving. He dare not be exceeded by anyone. Proportionately he must be first. And—the people should know it. An unknown leader it of no value.

I said: "Dramatize it."

Do not miss the opportunity which dramatic presentations afford. By all means use Kenneth Sawyer Goodman's



one act masterpiece, "The Dust of the Road".

You will appreciate the help of the Laymen Co., Chicago, with their tithing literature and their two dramatizations: "Thanksgiving Anne" and "Aunt Mary's Tenth." "Tithes and Offerings" successors to fairs and bazaars, from the pen of Mrs. E. C. Cronk, is invaluable.

Soon the stewardship sense reflects itself throughout the work. The relentless enforcement and re-enforcements of this program has in ten years changed a congregation's outlook. With us the church services are the big things. No supper or entertainment can rival the hour of worship in attractiveness and attendance. Our young people are a singularly loyal church-going group. Last winter we conducted seven different study groups of varying ages. Suppers, sales and bazaars with their iniquities are taboo.

Write "God, the owner of all", BIG—and all other things shall be added unto you bigger!

#### HOW GOD COMES TO US

God comes to us in many ways. I met an airman who found Him when he first ventured up into the air alone. Eight thousand feet up, the earth hidden by clouds, nothing but space around him, felt lost. He was alone in God's universe, he and his machine; and he began to wonder whether he, too, was only a machine, whether as the petrol would exhaust in the aeroplane, his life, too, would die out and there would be an end of both. Then it came to his consciousness that as he had control of his machine, God had control of him, and there in the wide expanse, away from all else in the world, God came to him, as God does come to people today. When He comes we realize that we are surrounded and supported, gripped and guided, by God; that the depth beneath us, the height above us, the breadth around us, is God, and we learn to worship.

W. Y. Fullerton in *The Christly Life*; Fleming H. Revell Company.

#### CHRIST IS THE SOURCE OF LIFE

I became a Christian at fifteen. I am so glad that I became a Christian. This is how it came about. I began to go to an English class to learn English. My father was dead, and my brother said to me, "You may study English, but I forbid you to become a Christian." But I wanted to live a pure life. I began to pray. In my boyish fashion, all I knew how to say was, "Make me a great man like Christ." God answered my prayer and gave me the gift of holiness. I found that Christ is the example for life. He is the Source of Life. Christ gave me power, Life. I respect Confucius and I respect Buddha, but they lack life-power. When Christ came to me, I was renewed. I got new life. When I consider the moral deficiency of Buddhism and Confucianism, and the difference between their position and that of Christ, it is very easy for me to preach his teachings. Without God I was suffering, I was weeping. But when the power of God came to me, everything became very easy. Christ is the Source of Life.

Toyohika Kagawa in *The Lesson Round Table*, 1932; Cokesbury Press.



#### Bull's-eye for Bulletin Boards

By Charley Grant

We wish our dollars had more cents.

Congregations long for short sermons.

Distant relatives may live too close.

Frozen assets make hot depositors.

It looks like the wets are trying to see America cursed.

Many underslung roadsters are overloaded.

A stirring speech is always clear.

Living in a desert takes a lot of sand.

Eating yeast doesn't make one better bred.

Many a poor fish is landed with a hair net.

It doesn't hurt to take pains with your work.

Many go the limit, when they should limit their going.

A blaze of glory isn't usually started with a match.

Too often the bare truth is covered up.

You usually find a man out after you have been taken in.

Easy money is sure hard to get.

First rate people always take a second thought.

To keep accounts square it is nice to drop round.

Even the man on the level has his ups and downs.

It takes more than a fountain pen to make your mark in the world.

A rich man may be a poor neighbor.

Absence makes the landlord ponder.

It's good when bad people try to do better.

The man who watches the clock will soon get his time.

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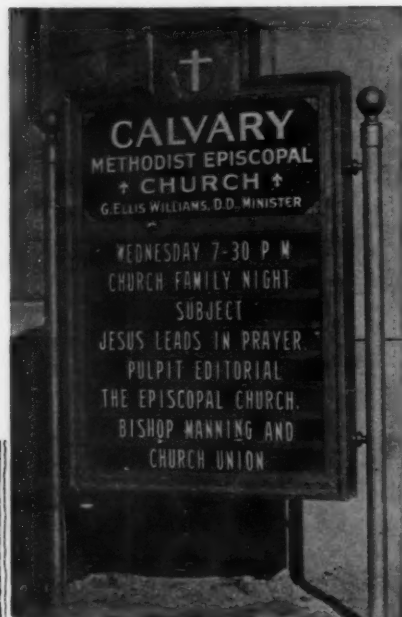
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## “ “ THEY SAY “ “

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### WHO'S GUILTY?

I have read with interest your announcement on Plagiarism in the Nov. issue of *Church Management*. For your purpose you define plagiarism as "the conscious use of another's ideas and words without giving proper credit." You say "it seems that some ministers have the habit of not alone borrowing ideas but words, sentences and whole paragraphs from their fellow ministers." And why not? Your announcement may be a daring one and this may be one of the "darndest things" ministers do, but I cannot see why you want to make us feel that we are guilty in the practice of it.

Suppose I quit preaching and go to farming. I need, buy and pay for a plow. But every time I use that plow I must be sure and tell my neighbors where and of whom I got it. Must I? Why waste time doing that when I ought to be plowing? I am not a farmer, however, but a minister. Instead of a plow I buy a book. This book contains words, sentences and ideas. They are my tools. I have bought and paid for them. My right to use them, even without acknowledgement, goes, as I see it, with the purchase of them. If some one else has said something I want to say, better than I can say it, why not use it? Why waste time telling who said it? You say you are not interested in personalities. Nor is the average listener to a sermon or address. More important than "Who" said it, is "what" is said.

Some years ago, while yet in college, I remember a Day of Prayer. Speakers were invited in to speak to the students.

Though I do not remember any of the speakers, I do remember what one man said. He said there were three periods in a man's life, first, the imitative period, second, the adaptive period, and third, the creative period. I have always remembered this and it has been a great help to me. But it is a "borrowed idea" and I have used it "consciously." Am I a Plagiarist? I will go on using the ideas, plans and methods of *Church Management* (my subscription is paid) sometimes acknowledging the source, but more often just using them. So with my books. If this is Plagiarism, then "let him who is without sin amongst us cast the first stone." G. R. Birch, Scribner, Nebr.

### CHRIST FOR THE INDIVIDUAL

It is told of Mrs. Humphrey Ward that she once wrote a letter to a member of parliament in behalf of a needy family in his district. She felt that she might appeal to him with every hope of success, for he was well known for his interest in social welfare; he was constantly working to advance some sort of social legislation. But the member of parliament wrote back, "I am so busy with plans for the race that I have no time for the individual." Mrs. Ward filed the letter away with this trenchant remark written across it, "Our Divine Lord, when last heard from, had not attained this sublime altitude!" Well, so it was. With all that the Master had to accomplish in to the appeal of individual need.

Charles T. Holman in Sermon on so short a time, he could stop to respond *Theistic Humanism*; The Christian Century Pulpit.

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## A Yearly Program

(Continued from page 297)

church year without any indebtedness, urging that the people keep their church subscriptions paid up in full.

**3rd. SUNDAY EVENING CHURCH ATTENDANCE.** That our minimum goal for average church attendance be 150 beginning the first Sunday evening in Oct. and continuing through the last Sunday in May.

## MONTHLY PROGRAM

In addition to this tentative annual program there should be a monthly tentative program which shall be arranged by the pastor and Board of Religious Education and mailed to the residence membership a few days before the beginning of each month. These shall begin with the month of October and continue through the month of June.

## CALENDAR FOR OCTOBER

Suggested Emphasis: Rallying Our Forces

Church Attendance—record of entire membership during the month.

Oct. 4th. Rally Day.

Church

Church School

Young People's Societies.

Oct. 6-11th. State Baptist Convention at Boone, Iowa.

Oct. 13th. Men's Banquet.

Oct. 22nd. Fellowship Banquet.

Oct. 25th-Nov. 6th. Kernahan Visitation Evangelistic Campaign.

## SERMONS

Oct. 4th.

Morning: Another Mile.

Evening: Better Home Series (Better Fathers).

Oct. 11th.

Morning: How Much Do You Weigh?

Evening: Better Home Series (Better Mothers).

Oct. 18th.

Morning: What Kind Of A Fool Are You?

Evening: Better Home Series (Better Sons).

Oct. 25th.

Morning: Vision and Duty.

Evening: Better Home Series (Better Daughters).

## Prayer Meetings

Thursday, Oct. 1st.

He that winneth souls is wise. Prov. 11: 30.

Thursday, Oct. 8th.

Reports of Iowa Baptist Assembly—Miss Clara Andrews in charge.

Thursday, Oct. 15th.

Using the men of the church in the Visitation Evangelistic Campaign.

Thursday, Oct. 22nd.

Using the women of the church in the Visitation Evangelistic Campaign.

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All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever.—Isaiah xl, 6.

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George I. Melhorn,  
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The minister can render his people a valuable service by working in co-operation with the public library in the community. Librarians are especially anxious to serve the reading public. Therefore if the minister suggests subjects for special seasons, the librarian will usually be glad to indicate (and perhaps place prominently on display) the books suitable for the occasion.

Frequently in the larger centers the librarians take the initiative in this matter. For instance, at the beginning of Lent, in 1931, the Rochester Democrat and Chronicle (of Rochester, New York) carried the following list of books which would be available for Lenten reading and useful for that purpose. This shows how the public library can render a valuable service to the reading public, and also supplement the efforts of the churches:

#### Lenten Season Books Suggested by Library

Books on Reynolds Library shelves suggested for Lenten reading include:

The Inescapable Christ, W. R. Bowie.  
Beliefs That Matter, W. A. Brown.  
Life of Prayer in a World of Science, W. A. Brown.  
By an Unknown Disciple.  
Confessions of a Puzzled Parson, Bishop Charles Fiske.  
Adventurous Religion, H. E. Fosdick.  
Spiritual Values and Eternal Life, H. E. Fosdick.  
Christ at the Round Table, E. S. Jones.  
The Christ of Every Road, E. S. Jones.  
Christ of the Indian Road, E. S. Jones.  
My Religion, Helen Keller.  
Adventures in Religion, Basil King.

Story of the Ten Commandments, C. H. Moehlman.  
My Idea of God, J. F. Newton.  
Does Civilization Need Religion, Reinhold Niebuhr.  
An Emerging Christian Faith, J. W. Nixon.  
The Story of Religion, C. F. Potter.  
Simplicity Toward Christ, H. C. Robbins.  
I Believe in God, A. M. Royden.  
If I Had Only One Sermon to Preach, Stelzle, ed.  
The Story of Religions in America, W. W. Sweet.  
Back to Christ, Bishop Charles Fiske.  
Some Open Ways to God, W. R. Bowie.  
Why I Am a Christian, Dr. Frank Crane.  
Christianity and Social Adventuring, Jerome Davis.  
New Challenges to Faith, Sherwood Eddy.  
Mountain Peaks in the Life of Our Lord, W. B. Hill.  
The Unknown Bible, C. H. Moehlman.  
Master of the World, C. L. Slattery.  
Jesus of Nazareth, Joseph Klausner.

William J. Hart,  
Utica, N. Y.

### A PRACTICAL PLAN FOR HELPING THE NEEDY

In the First Presbyterian Church of Coral Gables, Florida, a practical plan for helping some of the needy in the colored section of the city has been adopted. The movement started in the Sunday school, but has spread to the congregation. On Sunday morning a large packing case is placed in front of the desk in the auditorium. During the opening service of the Sunday school members who have brought provisions come forward and place the packages in the box. After the close of the session the box is carried to the front door so that people coming to the church service may leave their donations before entering the auditorium. Of course not everyone brings something every Sunday, but always the box is filled. During the first month the plan was in operation several hundred pounds and cans of provisions were brought in and distributed among needy families. Even the small children have a part and eagerly bring in their packages.

Many people who have but little to give are glad of this opportunity to pass along their mite to help the less fortunate during these times of need. While the particular need in Coral Gables is mostly among the colored population, an occasional white family is helped.

Elizabeth Williams Sudlow,  
Coral Gables, Florida.

It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter;—it is all pure, all sincere; nothing too much, nothing wanting.—Locke.

# The Strawberry And The Crab-Grass

## A Sermon For Children

By J. L. Read, Lenora, Kansas

*Every branch in me that beareth not fruit he taketh it away.—John 15: 2.*

ONCE upon a time, I planted a strawberry bed and went on my vacation. Upon my return I visited my strawberries to see how they fared. For the most part they were fine. But there beside of one was a great bunch of crab-grass. It had planted itself right by the side of the strawberry and had well nigh choked the life out of it.

I did not like to see this crab-grass there and I asked it, "Why are you growing here?"

The crab-grass answered, "I am just growing and enjoying my life."

But I demanded, "Are you of any worth either to man or to beast?"

The grass answered, "That is no concern of mine!"

"But" I protested, "this is my ground and I planted strawberries here."

"Oh, oh," derided the grass, "look, in-

deed, at your frail, sickly strawberry. See how luxuriantly I am growing. My stalks are green and tall, my roots are deep and fill the ground. I am doing fine, thank you. You planted the strawberry and I had to get my own start. Why should I not have a right to live my own life any way I choose? I am self-made."

Now I thought that was very foolish talk and very poor argument, so I just pulled it out roots and all and laid it down by the side of the strawberry to help keep the ground cool while the strawberry recovered from its ill treatment by the crab-grass, because it served to give neither comfort nor food nor any thing else worth while. The strawberry thanked me, and it grew and blossomed and bore beautiful luscious fruit for my table. And I understood what God meant when he said, "Every branch in me that beareth not fruit he taketh it away."

### "RAW HEATHEN"

Dr. Ralph E. Diffendorfer tells of his search for some "raw heathens." He sought advice from a much-traveled Englishman whom he met on a steamer between Calcutta and Singapore. "Well, don't go to the Fiji Islands," he was informed. "Why not?" he asked. "Because," said the traveler, "the damned missionaries have spoiled the Fiji Islanders—sent them all to school and they have all gotten uppity!" "But perhaps," he continued, "if you will go into the hills of North Sumatra you will see some real heathens." Dr. Diffendorfer went among the Battaks of the hill country of Sumatra, and instead of "raw heathens" he found a quarter of a million Christians worshipping in a thousand churches, and one of their native Christian leaders, whose ancestors ate the first two missionaries who went thither ninety-five years ago, conversed with visitors in six languages! Even the cannibal Battaks had been "spoiled by the damned missionaries" and "gotten uppity!"

Elmer T. Clark in *After Pentecost*, What? Cokesbury Press.

### DANGERS OF TIMIDITY

There is an old Arabic story which is a parable of the dangers of timidity. Once there were two brothers, one of whom was cautious and the other daring. The cautious brother grew ever more cautious. He avoided all the ordinary risks of life. Finally he withdrew into his own house, walled up the doors

to keep out robbers and the windows to keep out the night air, and had his food lowered to him through a trap-door in the roof. The other went forth over land and sea, did business in deep waters and escaped perils of shipwreck and pirates. He came home sun-tanned and wind-hardened to find that his timid brother had choked to death on a piece of bread.

Editorial in *The Christian Century*, October 7, 1931.

### CONVERTING THE ENVIRONMENT

The new morality repudiates the old efforts of trying to make men good without taking action to improve the society in which they are to live. To send youth forth with the ideals of honesty into a business world where dishonesty is unregulated is like leading lambs to the slaughter. To secure total abstinence pledges in Sunday Schools while saloon doors swung open around the corners was a shortsighted policy fraught with tragic waste. The moral intelligence of today is not deceived when it hears the defenders of the status quo making their specious pleas for churches to stick to the old-fashioned gospel of saving souls and let social, industrial, and political situations alone. That is not the old-fashioned gospel if one goes back to the Hebrew prophets and the Founder of Christianity; nor can it be an adequate moral attitude for tomorrow. Evangelism must seek to convert environment.

Ralph W. Sockman in *Morals Of Tomorrow*; Harper & Brothers, Publishers.

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### A New Year Message

Dr. George A. Campbell, pastor of the Union Avenue Christian Church, St. Louis, Missouri, presented his New Year message to his people in an interesting dialogue fashion which was printed in the bulletin:

SAYS 1930 to 1931

I am growing old and must pass off the stage. I bid you welcome.

1931: Wait a minute; I must ask you some questions.

1930: Be quick, for, though time is made up of minutes, it does not wait a minute.

1931: You have experienced 365 days. You must be very wise. Give me, I pray thee, of thy wisdom.

1930: Can the young profit by words from the old?

1931: Maybe not, but please take the risk. I want to know what experience has taught you. What is that scythe thou art carrying?

1930: That is the symbol of the harvest of time. In a few hours I will reap myself.

1931: I already have millions of requests from people of the earth.

1930: What do they ask for?

1931: Many ask money, much money. Others, place. Still others, pleasure.

1930: Do you want to give the citizens of your year happiness?

1931: Yes, that is my one desire.

1930: Then, do not worry over those who want wealth, place and pleasure.

1931: What then?

1930: Tell them to love, to serve, to live for others.

1931: Is this the way to happiness?

1930: I have found it so.

1931: What else?

1930: Work.

1931: Work! My petitioners want to get out of work!

1930: They are ignorant. Tell them work is the second way to happiness.

1931: What else?

1930: Faith.

1931: Faith in what?

1930: Faith in the future, in your year and all years. In the God of time and eternity.

1931: Many of my petitioners want to be shielded against sickness and death.

1930: You cannot promise such shielding.

1931: Then how can I give happiness?

1930: Through faith. I is the third way to happiness. Tell them that beyond death is God and life.

1931: Love, work, faith! Dear Father 1930, I, your babe, will remember these.

1930: Ah, the hour of midnight is about to strike. Goodby and good luck. A happy year to you, my child, 1931, and a happy New Year to all your people. Tell them from me, now tottering to join all the years ago, that the wisdom of the past is summed up in love, work, faith.

1931: He's gone!! What's this I hear, blare of trumpets and a riot of bells! I have come upon the stage and what is this I am saying? A Jolly, Jolly Time to Everyone, but....

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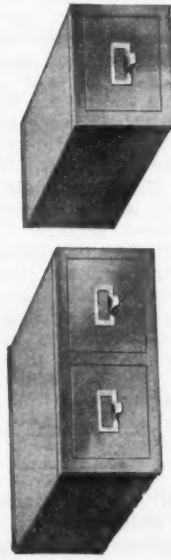
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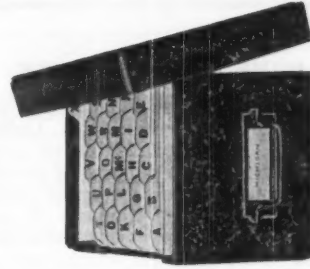
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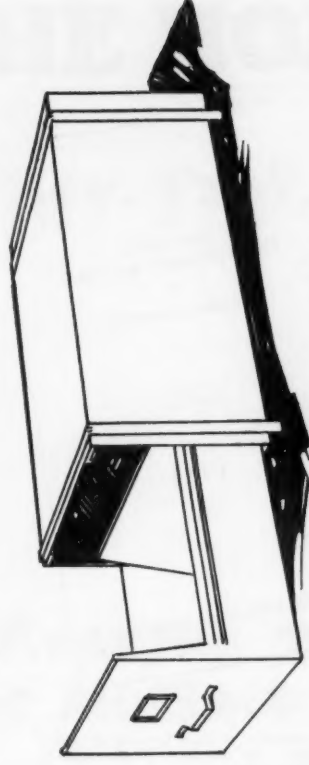
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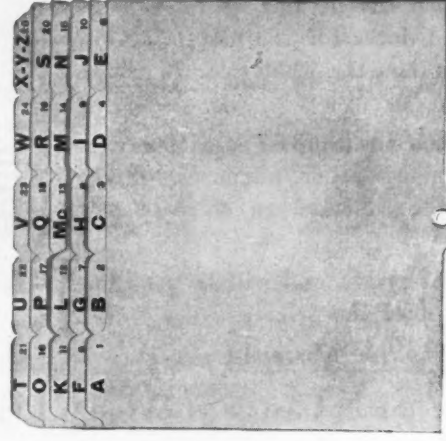
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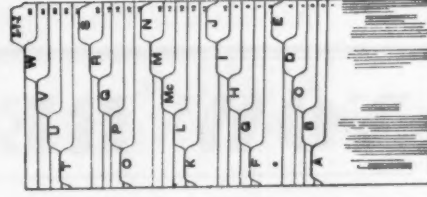
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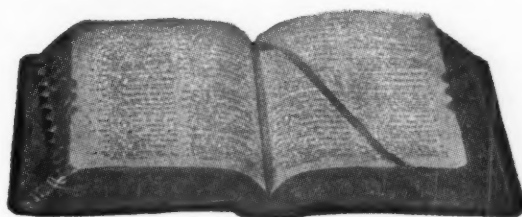


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ST. LUKE XV

189

11 ¶ And he said, A certain man had two sons:  
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and give him a ring, and shoe him; and bring the calf, and kill it, and let us eat and be merry:

23 For this my son was dead, and is alive again; he was lost, and is found.

11 He also said: "There was a man who had two sons, and the younger said to his father, 'Father, give me the share of the property that falls to me.' So he divided his means among them.

13 Not many days later, the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living. After he had spent his all, a severe famine set in throughout that land, and he began to feel in

15 want; so he went and attached himself to a citizen of that land, who sent him to his fields to feed swine. And he was fain to fill his belly with the pods the swine were eating; no one gave him anything.

16 But when he came to his senses he said, 'How many hired men of my father have more than enough to eat, and here am I perishing of hunger!

18 I will be up and off to my father, and I will say to him, 'Father, I have sinned against heaven and before you, I don't deserve to be called your son any more; make me like one of your men.'

20 So he got up to his father, who was still far off. He saw him, and ran to him and ran to him, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and give him a ring, and shoe him; and bring the calf, and kill it, and let us eat and be merry:

23 For this my son was dead, and is alive again; he was lost, and is found.

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